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A. Vaschalde.



A GRAMMAR
OF THE
ARABIC LANGUAGE.

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A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY
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LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION
REVISED BY
W. ROBERTSON SMITH,
LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE
AND
M. J. DE GOEJE,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

VOLUME I.

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PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

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on the margin of his own copy some new examples (chiefly from the *Nakāid*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya* (الْفِيَّة) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aḳīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المُفَصَّل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Af'āl* (لَامِيَّةُ الْأَفْعَالِ) of 'Ibn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the '*Miṣbāḥu 'l-Ṭālib fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the '*Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled '*Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ, second edition, Beirut, 1867); and Nāṣif 'el-Yāziḡī's '*Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْحِطَابِ, second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

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PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ الدُّرُوفِ الْهَجَائِيَّةِ, or حُرُوفُ الْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
اَلِفُ Elif.	ا	ا	. . .	. . .	1
بَاءُ Bā.	ب	ب	ب	ب	2
تَاءُ Tā.	ت	ت	ت	ت	400
ثَاءُ Tā.	ث	ث	ث	ث	500
جِيمُ Ġim.	ج	[ج] ج	ج	[ج] ج	3
حَاءُ Ḥā.	ح	[ح] ح	ح	[ح] ح	8
خَاءُ Ḫā.	خ	[خ] خ	خ	[خ] خ	600
دَالُ Dāl.	د	د	. . .	. . .	4
ذَالُ Dāl.	ذ	ذ	. . .	. . .	700

		FIGURE.				NUMERICAL VALUE.
NAME.	Uncon- nected.	Connected.				
		With a pre- ceding letter.	With a fol- lowing letter.	With both.		
A	رَاءُ Rā.	ر	ر	...	...	200
	زَايُ } (زَاءُ) } Zāy.	ز	ز	...	...	7
	سِينُ Sīn.	س	س	س	س	60
	شِينُ Šīn.	ش	ش	ش	ش	300
	صَادُ Ṣād.	ص	ص	ص	ص	90
B	ضَادُ Ḍād.	ض	ض	ض	ض	800
	طَاءُ Ṭā.	ط	ط	ط	ط	9
	ظَاءُ Ḍā.	ظ	ظ	ظ	ظ	900
	عَيْنُ ‘Ain.	ع	ع	ع	ع	70
	غَيْنُ Ġain.	غ	غ	غ	غ	1000
C	فَاءُ Fā.	ف	ف	ف	ف	80
	كَافُ Kāf.	ق	ق	ق	ق	100
	كَافُ Kāf.	ك	ك	ك	ك	20
	لَامُ Lām.	ل	ل	ل	ل	30
	مِيمُ Mīm.	م	م	م	م	40
	نُونُ Nūn.	ن	ن	ن	ن	50
	هَاءُ Hā.	ه	ه	ه	ه	5
	وَاوُ Wāw.	و	و	...	...	6
	يَاءُ Yā.	ي	ي	ي	ي	10

REM. *a.* ل in connection with a preceding ج forms the figures لا, لا, لا. This combination is called *lām-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ع. The object of it is merely to distinguish êlif as the long vowel ā, § 3, from êlif as the spiritus lenis (êlif with hêmza, ا, § 15).

REM. *b.* The order of the letters ه and و is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ف f, but ق q*. At the end of a word these points are usually omitted, ف, ق.

REM. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بھ bh.	سھ sh.	في fy.	
تھ th.	دھ dh.	لھ lh.	C
غھ gh.	عھ gh.	لمھ lmh.	
حھ gh.	فھ fh.	يھ yh.	

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus حھ appears as حھ, or, in the fount used for this grammar, as حھ. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, ق has the point below, ق, ق, or even ق, ق.

A REM. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نَقْطٌ), are divided by the grammarians into اَلْحُرُوفُ اَلْمُهْمَلَةُ, the loose or free, i.e. unpointed, letters, and اَلْحُرُوفُ اَلْمُعْجَمَةُ, the bolted or fastened, i.e. pointed, letters. To the former class belong ط, ص, س, ر, د, ح, and ع; to the latter غ, ظ, ض, ش, ز, ذ, خ, and ث. The letters ب, ت, and ي are generally distinguished as follows:

B ب is called اَلْبَاءُ اَلْمَوْحَدَةُ, the *ب* with one point (ب);
 ت „ اَلتَّاءُ اَلْمُثْنَاءُ مِنْ فَوْقِهَا, the *ت* with two points above (ت);
 ي „ اَلْيَاءُ اَلْمُثْنَاءُ مِنْ تَحْتِهَا, the *ي* with two points below (ي)*;
 ث „ اَلثَّاءُ اَلْمُثَلَّثَةُ, the *ث* with three points (ث).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط; ص; س; ر; د; ذ; ح; ع; etc. Also ه or ه by way of distinction from ة. In some old Mss. ش has only one point above, and then س takes a point below.

C REM. *e.* The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, اَلشَّفَوِيَّةُ or اَلشَّفِيَّةُ, the labials (شَفَا a lip);
 ظ ذ ث, اَللِّسَوِيَّةُ, the gingivals, in uttering which the tongue is pressed against the gum (اللِّسَةُ).
 ص س ز, اَلْحُرُوفُ اَلْاَسَلِيَّةُ, the sibilants, which are pronounced with the tip of the tongue (اَلْاَسَلَةُ).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *êlif makṣūra* (§ 7, rem. b): thus رَمَى, but لِي, كَي.]

الدَّوْلَقِيَّةُ or الْحُرُوفُ الدَّلْقِيَّةُ, the liquids ن ل ر, which are pronounced with the extremity of the tongue (الدَّلْقُ or الدَّوْلَقُ).

الشَّجَرِيَّةُ, the letters ض ش ج, which are uttered through the open orifice of the lips (الشَّجَرُ).

النَّطْعِيَّةُ or الْحُرُوفُ النَّطْعِيَّةُ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (النَّطْعُ or النِّطْعُ).

الْهَوِيَّتَانِ, the letters ك and ق, in uttering which the uvula (الْهَآءُ) is brought into play.

الْخُلُقِيَّةُ or الْحُرُوفُ الْخُلُقِيَّةُ, the gutturals, أ ح خ ج.

The letters ي و ا are called حُرُوفُ اللَّيْنِ or الْحُرُوفُ اللَّيْنَةُ, the soft letters, and حُرُوفُ الْعِلَّةِ, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the *α* of the Hebrews (as in *إِبْرَاهِيمَ*, *إِسْمَاعِيلَ*, *إِسْحَاقَ*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. *ג*, or our *g* in *get*.

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than ه, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that, with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit, mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as الظَّاءُ الْمَشَّالَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَضَار, for مَضَاغ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A
founded with *êlif hêmzatum*, as 'ultu, ya'ûlu, for *ḡultu*, yaḡûlu.

ك, ل, م, and ن, are exactly our *k*, *l*, *m*, *n*. When immediately
followed by the letter ب, without any vowel coming between them,
ن takes the sound of *m*: as جَنْبَ *ḡemb*, عَنْبَرُ 'ambar, شَنْبَاءُ *šembā'u*,
not *ḡenb*, 'anbar, *šēnbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُمُ *hum*, أَهْلَكَ 'ahlaka. In the
grammatical termination ة َ, the dotted ة [called هَاءُ التَّائِيثِ] is pro-
nounced like ت, *t*)*. B

و and ی are precisely our *w* and *y*. The 'Turks and Persians
usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To
indicate the long vowels and diphthongs they made use of the three
consonants that come nearest to them in sound: viz. ا (without *hêmza*,
see § 1, rem. *a*, and § 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E.g., C
لَا *lā*, فَيَ *fī*, كَيَ *kai*, ذُو *dū*, لَوْ *lau*.

4. At a later period the following signs were invented to express
the short vowels.

(a) َ *fèth* (فَتْحٌ) or *fèṭḥa* (فَتْحَةٌ), *a*, è (as in *pet*), *e* (nearly the
French *e muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *šemsun*, كَرِيمٌ *kerîmun*.

(b) ِ *kèsr* (كَسْرٌ) or *kèsra* (كَسْرَةٌ), *i* (as in *pin*), ì (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِهَ *bihi*, أَقْطُ *akṭun*. D

(c) ُ *ḍamm* (ضَمٌّ) or *ḍamma* (ضَمَّةٌ), *u* (as in *bull*), *o*, *ö* (nearly as
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَهُ *lahu*,
حُجَّةٌ *ḡöḡḡètun*, عُمَرُ 'ömrün.

* In point of fact, this figure ة is merely a compromise between
the ancient ت َ (Heb. תַּ, תְּ), the old pausal َ (ah), and the
modern َ (Heb. תַּ), in which last the َ is silent.

A REM. *a.* The distinction between the names *fèth*, *kèsr*, *ḍamm*, and *fèthā*, *kèsrā*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שֶׁפֶּר, and קִבְיָן. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحُرُورِيَّةُ بِنَصَبِ الْهَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—De G.]

REM. *b.* A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form* or *figure*, plur. أَشْكَالٌ or سُكُونٌ.

REM. *c.* In the oldest Mss. of the Kōr'ān, the vowels are expressed by dots (usually red), one above for *fèthā*, one below for *kèsrā*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from ا and ي or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into è, e, C ì, o, or ö, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(a) When preceded or followed by the strong gutturals غ غ خ ح, or the emphatic consonants ق ظ ط ض ص, *fèthā* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish å; e.g. خَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِيَّ *bāḳiyya*, صَدْرٌ *ṣādrun*. Under the same circumstances *kèsrā* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *i*, e.g. عِلْمٌ 'ilmun, سِحْرٌ sìhrun, قِشْرٌ qīšrun; whilst *Ā* damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطْفٌ laṭfa, لُطْفٌ luṭfun, حُسْنٌ ḥosnun or ḥösnnun, رُغْبٌ ro'ibun, عُمُرٌ 'ömrun.

(b) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fèṭḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabta, أَكْبَرُ 'akbaru; or it becomes a *B* simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلْ bel, مَرْكَبٌ mèrkèbun, سَمَكٌ sèmèkun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَّةٌ ġarratun, مَرَرَةٌ marratun, غَارَةٌ ġāratun, صَوْرَةٌ šūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks *C* of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ kāla, بَاعَ bī'a, سَوَّى sūkun; in which case these letters are called حُرُوفُ الْمَدِّ, *literae productionis*, “letters of prolongation.” The combinations يِ and وِ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وِ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طَوْرٌ, طِينٌ, nearly *tōrun*, *tūnun*.

REM. *a.* *ā* was at first more rarely marked than the other long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fèṭḥa; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, هَكَذَا, هَهُنَا, هَذَا, ذَلِكَ, لَكِنَّ, الْقِيَمَةُ, السَّمَوَاتُ, الْمَلَكَةُ. More exactly, however, the fèṭḥa should be written perpendicularly in this case, so as to resemble a small *è*lif; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, الْمَلَكَةُ, الْقِيَمَةُ, السَّمَوَاتُ (the resurrection, to be carefully distinguished from

- A ثَلَاثَةٌ, ثَلَاثٌ, ذَلِكْ, هُنَا, الثَلَاثَةُ *el-kimètu*, price, value), and ثَلَاثُونَ, are also frequently written defectively ثَلْثٌ, ثَلْثَةٌ; and occasionally some other vocables, such as ثَمْنِيَّةٌ and ثَمْنُونَ; and other proper names ending in ثَانٌ; الثَّقِيفُ, الْحَرِثُ, الْمَلِكُ, خَلْدٌ, مَعْوِيَّةٌ, الشَّيْطَانُ; and other proper names of the forms فَاعِلٌ and أَلْفَاعِلٌ; etc. This is more common in Maġribī Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word,
- B e.g. أَلْحَافِ, *el-Hāfī*, أَلْعَاصِ, *el-Āṣī*, حَذِيفَةُ بْنُ أَلْيَمَانَ, *Hodēifètu 'bnu 'l-Yēmānī*, for أَلْحَافِي, أَلْعَاصِي, أَلْيَمَانِي; أَلْمَهْتَدِي for أَلْمَهْتَدِ.

REM. *b.* The letter **ه**, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words ; e.g. قَارْلُه, *Carlo* ; دُونْ بَطْرُه, *Don Pedro* ; وَادِي آرَه, *the river Guadiaro*.

- REM. c. The sound of لـ inclines, in later times and in certain localities, from ā to ē, just as that of فèṭḥa does from a to è (see § 4, a, and § 5, b). This change is called اِلْمَالَة, *èl-imāla*, the “deflection” of the sound of a and ā towards that of i and ī. The Maġribī Arabs actually pronounce ā in many cases as ī. Hence رِكَابُ *rikāb*, لَكِنْ *lākin*, بَابُ *bāb*, لِسَانُ *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجَه, حَيَّان, قَنَالَش, لَبْرَالَه.

7. ʾ corresponds to fèṭḥa, ʿ to kèsra, and ʔ to ḍamma; whence

- D 1 is called أُخْتُ الْفَتْحَةِ, *the sister of fèṭha*, أُخْتُ الْكَسْرِ, *the sister of kèsra*, and أُخْتُ الضَّمَّة, *the sister of ḍamma*. Fèṭha before ي and و forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ *ṣaifun*,

* [The omission of final **ج** in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final *ī* was shortened or dropped. See Nöldeke, *Gesch. d. Qorân's*, p. 251.]

خَوْفٌ *haufun*; but after the other letters become nearly \bar{e} (Heb. יָ) Λ and \bar{o} (Heb. וָ), e.g. سَيْفٌ *sèifun*, مَوْتُ *m'otun* (almost *sèifun*, *mōtun*).

REM. a. After و at the end of a word, both when preceded by damma and by fèṭḥa, ى is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This ى, in itself quite superfluous (*èlif otiosum*), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and*. It is called اَلْفُ الْوَقَايَةِ, *the guarding èlif*, or اَلْاَلْفُ الْفَاصِلَةُ, *the separating èlif*.

REM. b. ى at the end of a word after a fèṭḥa is pronounced B like ى, e.g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā**, and is called, like ى itself in the same position (e.g. بَهَنَسَا *Bèhnesā*, غَزَا *gazā*), اَلْاَلْفُ الْمَقْصُورَةُ, *the èlif that can be abbreviated*, in contradistinction to the *lengthened èlif*, اَلْاَلْفُ الْمَمْدُودَةُ (see § 22 and § 23, rem. a), which is protected by hèmza. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبِى before اَلْوَزِيرِ (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending C in ى, the ى is sometimes retained according to old custom, as in رَمَيْهِ or رَمِيهِ, but it is commonly changed into ى, as رَمَاهُ.

* [But ى, with the mark *gèzma* (see § 10), as in كَيْدَى, كَيْدَى is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters ى suprascript; e.g. كَيْدَى كَيْلٍ مَعْطَاءٍ, i.e. كَيْدَى *yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between ى and ى, pronouncing the former nearly as \bar{e} ; cf. rem. d. On the other hand many Mss., even very ancient ones, write ى where the received rules require ى. According to the grammarians *èlif makṣūra* is always written ى in words of more than three letters unless the penultimate letter is Yā (as يَحْيَا *he will live*, دُنْيَا *world*). In words of three letters, the origin of the final \bar{a} must be considered; a “converted Yā” gives ى, a “converted Wāw” gives ى. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in اة we often find َوَة instead of اة, as حَيَوَة or حَيَوَة, صَلَوَة or صَلَوَة, زَكَوَة or زَكَوَة, نَجَوَة, غَدَوَة, and so also رَبَّوَا, رَبَّوَا for رَبَّأ, رَبَّأ; further اية for اة in the loan-word تَوْرِيَة or تَوْرِيَة; according to which older mode of writing we ought to pronounce the ا nearly as \bar{a} or \bar{e} respectively*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ا *an*, ا *in*, ا or ا *un*. This is called التَّنْوِين, the *tènwīn* or “nunation” (from the name of the letter ن *nūn*), and takes place only at the end of a word; e.g. مَدِينَة *medīnètan*, B بنت *bintin*, مَال *mālun*. See § 308.

REM. *a.* ا takes an ا after all the consonants except ة; as بَابًا, رِيحًا, but خَلِيفَةً. However, when it precedes ا ي, no ا is written, as in هُدًى; nor, according to the older orthography, when it accompanies a hèmza, as in شَيْءٌ, for which we more usually find شَيْئًا. This èlif in no way affects the quantity of the vowel, which is always short: *bābān*, *rīḥān*.

C REM. *b.* To one word و is added, without in any way affecting the sound of the *tènwīn*, viz. to the proper name عَمْرُو *Amr* (not *Amrū*), genit. عَمْرُو, accus. عَمْرًا, rarely عَمْرُوا, [or, when the *tènwīn* falls away (§ 315, *a*, rem. *b*) عَمْرُو in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. عَمْر *Omar*, genit. and accus. عَمْر. The و of عَمْرُو and عَمْرُو is, however, often neglected in old manuscripts. [Cf. the use of ا to represent *tènwīn* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the Kōr’ān, the *tènwīn* is expressed by doubling the dots which represent the vowels; ا = ا, ا = ا, ا = ا.

* [The prophet said أَفْعُو for أَفْعَى, حَذُو for حَذَأ. Zamahsārī, *Fāṭik* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمُ or جَزْمَةٌ (*amputation*), ْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bèl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *sèfsèfa*, قُرْآنُ *kor-'ānun* (not *ko-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُونُ, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ B ساكنٌ, *a quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, *a movent letter*. See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *tèsdīd* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a ġèzma; e.g. أَرَدْتُ مِنْ رَبِّهِ, أَرَدْتُ, not أَرَدْتُ مِنْ رَبِّهِ, أَرَدْتُ.

REM. c. The same distinction exists between the words *ġèzm* and *ġèzma*, as between *fèth* and *fèthā*, etc. (see § 4, rem. a).

REM. d. Older forms of the ġèzma are ْ and ْ, whence the C later ْ, instead of the common ْ or ْ. In some old Mss. of the *Qur'ān* a small horizontal (red) stroke is used, ْ.

10. ي and و, when they form a diphthong with *fèthā*, are marked with a ġèzma, as كَيْ, يَوْمٌ, لَيْلٌ; but when they stand for *èlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation, e.g. سِيمٌ, صَبُورٌ, قَالَ; and over the *èlif maḳṣūra*, e.g. هُدًى, هُدًى for عَلَى, عَلَى.

B. Tèsdīd or Sèdda.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **الْكُلُّ** *el-kulla*, **كُلَّا** *kullan*, **السَّمِ** *es-sèmmi*, **سَمِ** *sèmmîn*, **الْمُرُّ** *el-murru*, **مُرُّ** *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **كُوِّلَ** *kūwila* and **تُكُوِّلَ** *tukūwila*, instead of **قُوِّلَ** and **تُقُوِّلَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *èlif hèmzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأَّسَ** *ra''āsun*, **سَأَّلَ** *sa''ālun*, **نَأَّجَ** *na''āgun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شِدَّةُ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مَشَدَّدٌ**), since in the oldest and most carefully written manuscripts its form is **س**. Its opposite is **حَفَّ**, i.e. **خَفَّ** (from **مُخَفَّفٌ** *lightened, single*); e.g. **سَرَّ** *secretly* and **عَلَّانِيَةً** *openly*.

D REM. e. *Tèsdîd*, in combination with **اَ**, **إِ**, **أَ**, **أُ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **اَ** the Egyptians write **أَ** instead of **أَ**; but elsewhere, at least in old manuscripts, **أَ** may stand for **أَ** as well as **أَ**. The African Arabs constantly write **أَ**, **أَ**, **أَ**, for **أَ**, **أَ**, **أَ**. In the oldest Mss. of the *Kor'ān*, *tèsdîd* is expressed by **اَ** or **اَ**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sèdda*; **اَ** alone may be = **أَ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَة**.—De G.]

12. *Tèsdīd* is either *necessary* or *euphonic*. A

13. The *necessary tèsdīd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*amara*) means *he commanded*, but أَمَّرَ (*ammara*), *he appointed some one commander*; مُرٌّ (*murrun*) is *bitter*, but a word مُر (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdīd* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّةَ, مَارُّ, though it is sometimes found after ا, as in تُمُودَ التَّوْبِ, يَكْتَبَانِ (see § 25). Nor does it occur after the diphthongs وُ and ـِى, save in rare instances, like خُوَيْصَّةٌ and دُوَيْبَّةٌ [see § 277].

14. The *euphonic tèsdīd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used :—

(a) With the letters ط, ظ, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, C (dentals, sibilants, and liquids,) after the article اَلْ; e.g. التَّمَرُ *et-tèmru*; اَلرَّحْمَنُ *'ar-rahmānu*; اَلشَّمْسُ *šs-šemsu*; اَلظُّلْمُ *až-žolmu*; اَللَّيْلُ *el-lèilu*, or, in African and Spanish manuscripts, اَلَيْلُ.

REM. a. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, the solar letters, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, the lunar letters, because the word قَمَرٌ, *moon*, commences with one of D them.

REM. b. This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَلْ رَأَيْتَ.

(b) With the letters ي, و, م, ل, ر, after *n* with *gèzm*, e.g. مِنْ رَبِّهِ *mir rabbihi*, مَنْ لَيْلٍ, مَنْ يَقْتُلُ, أَنْ يَقْتُلُ; and after the nunation, e.g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the

- A words *مِنْ*, *عَنْ*, *أَنْ*, is often not written when they are combined with *أَنْ لَا* for *لَا*, *عَنْ مَا* for *مَا*, *مِنْ مَنْ* or *مِنْ مَنْ* for *مَنْ*; e.g. *مِنْ* for *مِنْ* or *مِنْ*, *لَا* for *لَا*, *مَا* for *مَا*.

REM. a. If to the above letters we add ن itself, as *أَنْ نَكْتُبَ*, the mnemonic word is *يَرْمُلُونَ*.

REM. b. *أَنْ لَا* is equally common with *لَا*, but *مِنْ*, *عَنْ*, *مِمَّا*, *عَمَّا*, are hardly ever written separately; *مَنْ لَا*, on the contrary, always. Similarly we find *لَا* for *أَنْ لَا* (if not), *أَمَّا* for *أَنْ مَا* (if, with

- B redundant *مَا*) and occasionally *أَمَّا* for *أَنْ مَا* (that, with redundant *مَا*).

- (c) With the letter ت after ث, ذ, ض, ط, ظ (dentals), in certain parts of the verb; e.g. *لَبِثْتُ* *lèbittu* for *لَبِثْتُ* *lèbittu*; *أَرَدْتُ* *aratta* for *أَرَدْتُ* *aradta*; *أَتَّخَذْتُ* *attahattum* for *أَتَّخَذْتُ* *attahadtum*; *بَسَطْتُ* *basattum* for *بَسَطْتُ* *basattum*. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as *د*, *ض* or *ط*, by a weaker servile letter, like *ت*, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as *عُدْتُ* for *عُدْتُ*, *خَبَطْتُ* for *خَبَطْتُ*.

REM. b. If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèsdîd; as *ثَبَّتَ* for *ثَبَّتَ*.

C. Hêmza or Nèbra.

- D 15. Èlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ء *hêmza* (هَمْزَة or هَمْزَة, compression, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called *nèbra* (نَبْرَة, elevation); e.g. *أَمَرٌ*, *خَطَأٌ*, *أَقْلِيدُ*, *أَقْرَأُ*, *رَأْسُ*, *قَرَأَ*, *سَأَلَ*, *أَسَدٌ*.

REM. a. In cases where an *èlif conjunctionis* (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the *hêmza* and write merely the vowel; e.g. *أَقْتُلْ*, *أَبْنُ*, *أَقْرَأُ*, *أَلْحَمْدُ لِلَّهِ*.

A contrary to rule, **ظُمًا**, **شَيًّا**; and in old Mss. we find such instances as **رَدَّاءٌ** for **رَدَّاءٌ**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **مُوَبَّاتٌ** for **مُوَبَّاتٌ**, **تَوَّامٌ** for **تَوَّامٌ**, **يَسَّالٌ** for **يَسَّالٌ**; and also after *kèsra* and *damma* before the **ي** and **و** of prolongation, e.g. **رُؤُوسٌ** for **رُؤُوسٌ**, **خَاطِئِينَ** for **خَاطِئِينَ**. Hèzma between *īā*, *ūā*, *āī*, *īī*, *āū*, and *ūū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **خَطِيَّةٌ** for **خَطِيَّةٌ** or **خَطِيَّةٌ**, **رُؤُوسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *makrū'atun*, *ḥatī'atun*, *ru'ūsun*.

REM. a. After a consonant with *gèzma*, which is connected with a following letter, *hèzma* and its vowel may be placed above the connecting line; as **أَسَّالٌ** for **أَسَّالٌ**.

REM. b. A *hèzma* preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure **و** or **ي**; as **جُونٌ** for **جُونٌ**, **سَوَّالٌ** for **سَوَّالٌ**, **مِئَّةٌ** for **مِئَّةٌ**, **لِئَامٌ** for **لِئَامٌ**.—If preceded by *ū* or *ī*, or the diphthong *ai*, the *hèzma* may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, from **مَقْرُوَّةٌ**; **فِيٌّ** for **فِيٌّ**, from **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**; **شَيَّا** for **شَيَّا**.—If the *hèzma* has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رَأْسٌ** for **رَأْسٌ**, **لُومٌ** for **لُومٌ**, **بِيرٌ** for **بِيرٌ**; necessarily so, if the preceding consonant be an *ëlif* with *hèzma*, as **أَمِنٌ** or **أَمِنٌ**, **أَمِنٌ**, **إِيْمَانٌ** for **أَمِنٌ**, **أَمِنٌ**, **إِيْمَانٌ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

REM. c. The name **دَاوُدُ** or **دَاوُدُ**, *David*, is often written **دَاوُدُ**, but must always be pronounced *Dā'ūdu*.

D. Wasla.

18. When the vowels with hêmza (أُ اُ إُ), at the commencement of A a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign َ, written over the êlif, and called وَصْلٌ, or وَصْلَةٌ, or صَلَّةٌ (see § 4, rem. a), i.e. *union*; e.g. عَبْدُ الْمَلِكِ 'abdu 'l-mèliki for عَبْدُ اَلْمَلِكِ 'abdu èl-mèliki; رَأَيْتُ ابْنَكَ ra'èitu 'bnaka for رَأَيْتُ اِبْنَكَ ra'èitu 'ibnaka.

REM. a. َ seems to be an abbreviation of ص in وَصْلٌ or صَلَّةٌ; or rather, it is the word صَلَّة itself. In the oldest Mss. of the B Kōr'an the wasl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribi Mss. the stroke is used, with a point to indicate the original vowel of the elided êlif; e.g., عَرَضَ فِي سَبِيلِ اللَّهِ, i.e. عَرَضَ لِلَّهِ; الْحَيَوةُ, i.e. اَلْحَيَوةُ. Hence even in modern African Mss. we find َ َ َ َ َ instead of the usual اَ.

REM. b. Though we have written in the above examples اَلْمَلِكِ and اِبْنَكَ, yet the student must not forget that the more correct C orthography is الْمَلِكُ and ابْنُكَ. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the اَ of the article اَلْ; as اَبُو الْوَزِيرِ for اَبُو الْوَزِيرِ, the father of the wèzîr.

(b) With the اُ and اِ of the Imperatives of the first form of the regular verb; as قَالَ اَسْمَعْ for قَالَ اِسْمَعْ, he said, listen; قَالَ اَقْتُلْ for D قَالَ اَقْتُلْ, he said, kill.

(c) With the اِ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the اُ of the Perfect Passive in the same forms; e.g. هُوَ اَنْهَزَمَ for هُوَ اِنْهَزَمَ, he was put to flight; وَاسْتَعْمِلَ for وَاسْتَعْمِلَ, and he was appointed governor; اَلَاقْتَدَارُ the being able (to do something); اَلْاِنْقِرَاضُ till the downfall or extinction.

A (d) With the **ا** of the following eight nouns:

ابْنُ, and ابْنٌ or ابْنٌ, a son.

ابْنَةٌ, a daughter.

اِثْنَانِ, two (masc.).

اِثْنَتَانِ, two (fem.).

اِمْرُؤٌ, or اِمْرُؤٌ, a man.

اِمْرَأَةٌ, a woman.

اِسْتٌ, the anus.

اِسْمٌ (rarely اِسْمٌ), a name.

REM. a. With the article اِمْرُؤٌ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. b. The hèmza of اَيْمُنُ, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fèṭḥa instead of gèzma); as لَا يَمُنُ اَللّٰهُ by God (lit. by the oaths of God), for which we may also write لَيَمُنُ اَللّٰهُ, omitting the ا altogether, or, in a contracted form, لَيْمُ اَللّٰهُ.

C REM. c. In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُنُ after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

D REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of èlif with hèmza, as اَلْحَمْدُ لِلّٰهِ instead of اَلْحَمْدُ لِلّٰهِ. The Arabs themselves never do so, but, to indicate that the èlif is an èlif conjunctionis (see rem. f), they omit the hèmza and express only its accompanying vowel, as اَلْحَمْدُ لِلّٰهِ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the èlif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بِشَىْءٍ اِلَّا اِسْمُ, اِلَى الْاِنْقِرَاضِ, الْاِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f.* The ělif which takes waṣla is called **أَلِفٌ أَلْوَصِلُ** or **هَمْزَةٌ** A
أَلْوَصِلُ, ělif or *hèmza conjunctionis*, the connective ělif; the opposite
being **أَلِفٌ أَلْقَطَعُ**, ělif *sejunctionis* or *separationis*, the disjunctive ělif.

20. The ělif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with ġèzma. To these different cases the following rules apply.

(a) A short vowel simply absorbs the ělif conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الْوَزِيرِ** 'abū 'l-wèzīri, the father of the wèzīr, for *fī* and 'abū. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following ělif (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written C
ذُو الْأَعْلَالِ; **فَلَرَضِ** (for **الْأَرْضِ**), upon the earth, as **فَلَرَضِ**; **فَلِبْتِدَاءِ** (for **الْأَعْلَالِ**), subject to change (a weak letter), as **ذُلْعَالِ**. In the first of these examples the *l* is an ělif conjunctionis; in the other two it is an ělif separationis, but has been changed for the sake of the metre into an ělif conjunctionis. The suffixes of the 1st pers. sing., **يَـ** and **نِيَـ**, may assume before the article the older forms **يَـ** and **نِيَـ**; e.g. **نِعْمَتِي الَّتِي** my grace which, **اهْدِنِي الصِّرَاطَ** guide me on the D way, instead of **نِعْمَتِي الَّتِي** and **اهْدِنِي الصِّرَاطَ**, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *äi*, and *au* into *äü*; as **فِي عَيْنِي الْمَلِكِ** *fī 'ainäi 'l-mèliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ**; **إِخْشَى الْقَوْمَ** *ihšäi 'l-ḡauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafäü 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent ělif (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramā'ū 'l-ḥigārata*, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'ā'ū 'n-nèġma*, and after they saw the star. But أَوْ and لَوْ take *kèsra*, as أَوْ اسْمُهُ or his name; لَوْ اسْتَقْبَلَ if he went to meet.

(d) A consonant with *ġèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *èlif* conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *ġèzma*, viz. *kèsra*. Hence the pronouns of the 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you (accus.)*, and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them*! رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes *fèṭḥa* before the article, but in other cases *kèsra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *ġèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Mohammèduni 'n-nèbīyu*; the pronoun مَنْ, as مِنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلْتَ الرَّوْمَ *katalati 'r-Rūmu*; and particles, such as لَكِنْ, هَلْ, قَدْ, بَلْ, إِنْ, عَنْ, etc.

D REM. *a*. In certain cases where هُمْ becomes هِم (see § 185, rem. *b*) the *waṣl* may be made either with *ḍamma* or *kèsra*, هِم or هِم.

REM. *b*. If the vowel of a prosthetic *èlif* be *ḍamma*, the *waṣl* is sometimes effected by throwing it back upon the preceding vowelless consonant or *tènwin*; as قُلْ أَنْظَرُوا, for قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرِجْ; وَسَلَامٌ آدْخُلُوا *selāmunu 'dhulū*.

REM. *c*. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the *waṣl* is effected by the preceding *fèṭḥa*; as

لَا تَضْرِبْ أَبْنَكَ *lā taḍriba 'bnaka*, and not لَا تَضْرِبَنَّ أَبْنَكَ *lā taḍribanni A 'bnaka*.

21. *أ* is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِسْمِ اللَّهِ, *in the name of God*, בִּשְׁם הָאֱלֹהִים. As a compensation for the omission of the *أ*, the copyists of Mss. are accustomed to prolong the upward stroke of the letter *ب*, thus: بِسْمِ.

(b) In the word ابْنُ, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَلْدٍ سَعْدَ بْنَ عَوْفٍ بْنُ عَبْدِ اللَّهِ *Zèid, the son of Hālid, struck Sa'd, the son of 'Auf, the son of 'Abdu'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the *أ* is retained; as زَيْدُ ابْنِ عَمْرٍو *Zèid (is) the son of C 'Amr*; عَمْرُ ابْنِ الْخَطَّابِ *'Omar (is) the son of 'l-Haṭṭāb*.

REM. a. Even in the first case the *أ* of ابْنُ is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following ابْنُ be that of the mother or grandfather, the *أ* is retained; as عِيسَى ابْنُ مَرْيَمَ, *Jesus the son of Mary*; عَمَّارُ ابْنِ مَنْصُورٍ, *'Ammār the (grand)son of Manṣūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as مِقْدَادُ ابْنِ الْأَسْوَدِ, *Mikdād the son of 'l-'Aṣwad* (the real name of 'l-'Aṣwad, "the black," being 'Amr, عَمْرُو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ, *Yahyā the noble, the son of Mèimūn*; رِدْبَى كَظْرَبَى ابْنُ مُوسَى, *Ridbā (pronounced like the word ẓirbā) the son of Mūsā*.

(c) In the article آل, when it is preceded:

(a) by the preposition لِ to, as لِلرَّجُلِ to the man, for لِالرَّجُلِ.

A If the first letter of the noun be ج, then the ج of the article is also omitted, as لَيْلَةٍ to the night, for لِلَّيْلَةِ, and that for لِلَّيْلَةِ.

(β) by the affirmative particle ل truly, verily, as لَلْحَقُّ, for لَلْحَقُّ*.

(d) In nouns, verbs, and the article اَل, when preceded by the interrogative particle ا; as اَبْنُكَ, for اَبْنُكَ, is thy son—? اَنْكَسَرَتْ, for اَنْكَسَرَتْ, is it (fem.) broken? اَاتَّخَذْتُمْ, for اَاتَّخَذْتُمْ, have ye received? اَلْمَاءُ, for اَلْمَاءُ, is the water—? The èlif of the article may however be retained, so that اَلْمَاءُ with the interrogative ا is often written اَلْمَاءُ.

REM. a. In this last case, according to some, when the second èlif has fèṭḥa, the two èlifs may blend into one with mèdda (see below); as اَلْحَسَنُ عِنْدَكَ, is èl-Hasan in thy house? for اَلْحَسَنُ; اَيُّمُنُ اَللّٰهُ يَمِينُكَ, he of Korèis or he of Takîf? اَلْقُرْشِيُّ اَمْرٌ اَللّٰهُ قَفِي, is thy oath 'by God'? (see § 19, rem. b) for اَيُّمُنُ اَللّٰهُ.

C REM. b. The prosthetic èlif of the Imperative of سَأَلَ, to ask, is frequently omitted, in Mss. of the Kōr'ān, after the conjunction فَ; as فَسَأَلَ, for فَسَأَلَ. [Cf. § 140, rem. a.]

E. Mèdda or Matṭa.

22. When èlif with hèmza and a simple vowel or tènwin (أ, إ, etc.) is preceded by an èlif of prolongation (إِ), then a mere hèmza is written instead of the former, and the sign of prolongation, َ mèdda or matṭa (مَدَّة, or مَطَّة, i.e. lengthening, extension), is placed over the latter; e.g. سَمَاءُ semā'un, جَاءُ gā'a, يَتَسَاءَلُونَ yatasā'alūna, for سَمَاءُ, جَاءُ, يَتَسَاءَلُونَ.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as رَدَّاءُ, رَدَّاءُ, for رَدَّاءُ, رَدَّاءُ.

REM. b. In the oldest and best Mss., the form of the mèdda is مَد (i.e. مَد). Its opposite is قَصْر (i.e. قَصْر, shortening), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names بَلْعَنْبَرٍ, بَلْعَنْبَرٍ for بَلْعَنْبَرٍ, بَلْعَنْبَرٍ—De G.]

this is but rarely written. In some old Mss. of the Kōr'an mèdda A is expressed by a horizontal yellow line =.

23. When, at the beginning of a syllable, an èlif with hèmza and fèṭha (أ) is followed by an èlif of prolongation or an èlif with hèmza and gèzma (إ), then the two are commonly represented in writing by a single èlif with mèdda; e.g. إِسَادٌ for إِسَادٌ, أَكِلُونَ for أَكِلُونَ, أَمَّا for أَمَّا (see § 17, rem. b). In this case it is not usual to write either the hèmza, or the vowel, along with the mèdda. [But we sometimes find آ, see § 174.]

REM. a. آ is called *الْأَلِفُ الْمَمْدُودَةُ*, the *lengthened or long èlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *èlif that can be abbreviated or shortened* (§ 7, rem. b).

REM. b. Occasionally a long èlif at the beginning of a word is written with hèmza and a perpendicular fèṭha, instead of with mèdda (see § 6, rem. a); e.g. أُمَّا instead of أَمَّا or أَمَّا.

REM. c. Mèdda is sometimes placed over the other letters of prolongation, و and ي, when followed by an èlif hèmzatum, only the hèmza being written (§ 17, a); as يَجِيءُ, يَسُوءُ. Also over the final vowels of the pronominal forms أَنْتُمْ, كُمْ, هُ or هُم, هُم or هُم, and the verbal termination تُمْ, when they are used as long in poetry; e.g. هُم, أَنْتُمْ.

REM. d. The mark َ, often written over abbreviations of words, has nothing in common with mèdda but the form. So تَع for تَعَالَى, *He (God) is exalted above all*; عَم for عَلَيْهِ السَّلَامُ, *peace be D upon him*! صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for صَلَّعْم, *God bless him and grant him peace*! رَضَ for رَضِيَ اللَّهُ عَنْهُ, *may God be well pleased with, or gracious to, him*! رَحَ or رَحِمَ for رَحِمَهُ اللَّهُ, *may God have mercy upon him*! آخ for آخِرِهِ or آخِرَهَا, *to the end of it, i.e. etc.*; ثَنَا for حَدَّثَنَا, *he narrated to us*; أَنَا or نَا for أَخْبَرَنَا, *he informed us*; حَ for حِينَئِذٍ, *then*.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

- A **مُوخَّر**, *to be placed last*, and **مُقَدَّم**, *to be placed first*.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **صَح** over them. The first of these indicates a variant, and stands for **نُسْخَة**, *a copy, another manuscript*; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَان**, *explanation*; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَح**, *it is correct*, or **تَصْحِيح**, *correction, emendation*.
- B Written over a word in the text, **صَح** stands for **صَح**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعَا** (i.e. **مَعَا**, *together*) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, *perhaps it is*.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولْ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn*, *ūn*, *ān*, etc.
- D **REM.** Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *ḡezma* sometimes receives a *mèdda*, as **ضَالَّوْن**.]
- 26.** A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْفَنَج**, *σπόγγος*; **أَفْلَاطُون**, *Πλάτων*; **الْإَفْرَنْج**, *the Franks (Europeans)*; **إِلْخَسِير**, *an elixir, τὸ ξηρόν (medicamentum siccum)*.
- 27.** A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kúl*, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rīnd*, *'a-kāl*, *ma-fār*, *ku-béil*, *bil-lāur*, *bu-néi*.

REM. But words ending in *يَـ*, *وُـ*, *آَـ* or *أَـ*, *وُـ*, and *يَـ*, throw back the accent as far as possible in their pausal forms ; *قُرْشَى* *Ko-ra-sí-yun* becomes *Kó-ra-sí*, *نَبِي* *nè-bí-yun*, *né-bí* ; *عَدُو* *'a-dú-wun*, *'á-dū* ; *اِقْتِنَا* *'ik-ti-nā-'un*, *'ik-ti-nā* ; *حَمْرَاءَ* *ham-rā-'u*, *hām-rā* ; *مَقْرُو* *mak-rū-'un*, *māk-rū* ; *بَطِي* *ba-tí-un*, *bá-tí*.

(b) Monosyllables in combination with *أَـ*, *بَـ*, *كَـ*, *وَـ*, *لَـ*, and *فَـ*, which retain their original accent ; as *أَلَا* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hí*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَقَطْ* *fa-kát*, *وَقُلْ* *wa-kúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَـ* ; as *بِمَـ* *bí-ma*, *لِمَـ* *lí-ma*, in contrast with *بِمَا* *bi-mā*, *لِمَا* *li-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونَ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nū-na*, *كَاتِبَاتُ* *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *kāl-bun*, *ذَنْبُ* *dī-bun*, *بُرْ* *būr-'un*, *اجْلِسْ* *'ig-lis*, *فِرْنْدُ* *fi-rīn-dun*, *أَقْلُ* *'a-kāl-lu*, *مَفَرُ* *ma-fār-* D *run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قُبَيْلُ* *ku-béi-la*, *بَلَوْرُ* *bil-lāu-run*, *بُنَى* *bu-néi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبَ* *kā-ta-ba*, *كَتَبَتْ* *kā-ta-bat*, *كَتَبُوا* *kā-ta-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبُ* *tā-la-bun*, *أَيْنَمَا* *'éi-na-mā* ; *تَرَأْسُوا* *ta-rā-*

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبْتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتُهَا *mās-'a-la-tu-hā*, فَصَبَّيْتُمَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bèdawīn, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 670–3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 *sqq.*]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَدَ, 1874. This arrangement of the alphabet is called the 'Abuġèd or 'Abġèd, and is contained in the barbarous words:

أَبْجَدِ هَوَزِ حِطَى كَلَمَنْ سَعْفَصُ قُرَشْتُ تَخْدُ ضَطْغُ

(otherwise pronounced:

أَبْجَدِ هَوَزِ حِطَى كَلَمَنْ سَعْفَصُ قُرَشْتُ تَخْدُ ضَطْغُ)

or, as usual in North Africa:

أَبْجَدِ هَوَزِ حِطَى كَلَمَنْ صَعْفَصُ قُرَسْتُ تَخْدُ طَغْشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرُّقْمُ الْإِنْدِيّ, the Indian notation. They are the same that we Europeans make use of, calling them Arabian, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, *الْفِعْلُ*.

A

A. GENERAL VIEW.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (*ثَلَاثِيّ*), that is to say, contain three radical letters, though quadriliteral (*رُبَاعِيّ*) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadri- B literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

<i>اِفْعَالٌ</i> XI.	<i>تَفَاعَلَ</i> VI.	<i>فَعَلَ</i> I.	C
<i>اِفْعُوْعَلٌ</i> XII.	<i>اِنْفَعَلَ</i> VII.	<i>فَعَّلَ</i> II.	
<i>اِفْعَوَّلٌ</i> XIII.	<i>اِفْتَعَلَ</i> VIII.	<i>فَاعَلَ</i> III.	
<i>اِفْعَنْلَلٌ</i> XIV.	<i>اِفْعَلَّ</i> IX.	<i>اَفْعَلَ</i> IV.	
<i>اِفْعَنْلَى</i> XV.	<i>اِسْتَفْعَلَ</i> X.	<i>تَفَعَّلَ</i> V.	

REM. *a.* The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; *قَتَلَ* to kill, instead of *he has killed*.

A REM. b. The Arab grammarians use the verb **فَعَلَ** (فَعَلًا) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَاءُ** *the fā*, the second **أَلْعَيْنُ** *the ‘ain*, and the third **أَللَّامُ** *the lām*.

REM. c. As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (**مُتَعَدٍّ**) or intransitive (**لَا زِمٌ** or **غَيْرُ مُتَعَدٍّ**) in signification, according to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. **ضَرَبَ** *to beat*, **كَتَبَ** *to write*, **قَتَلَ** *to kill*, **وَهَبَ** *to give*; **ذَهَبَ** *to go away*, **رَشَدَ** *to go the right way*, **جَلَسَ** *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. **فَرِحَ** or **جَدِلَ** *to be glad*, **حَزِنَ** *to be sorry*, **أَشْرَ** or **بَطَرَ** *to be proud and insolent*, **أَدِمَ** *to become whitish*, **شَبَّ** *to become gray*, **سَلِمَ** *to be safe and sound*, **مَرِضَ** *to be sick*, **كَبِرَ** *to become old*, **عَمِيَ** *to be blind*; but **حَسَنَ** *to be beautiful*, **قُبِحَ** *to be ugly*, **ثَقُلَ** *to be heavy*, **شُرِفَ** *to be high or noble**, **سَفُلَ** *to be low or mean*, **كَبُرَ** *to be large*, **صَغُرَ** *to be small*.

D REM. a. Many verbs of the form **فَعَلَ** are transitive according to our way of thinking, and therefore govern the accusative, e.g. **عَلِمَ** *to know* (scire), **حَسِبَ** *to think*, **رَحِمَ** *to pity or have mercy upon*, **سَمِعَ** *to hear*.

* [Or, *to become noble*, for the form with *u* of the second radical often means *to become what one was not before*, Kāmil, p. 415.—De G.]

REM. *b.* The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 *seq.*]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِئْمَالَةٍ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to B beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتَ الْمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ الْجَمَلُ the camel kneeled down, بَرَكَ النَّعَمُ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ to be glad, فَرَّحَ to gladden; ضَعُفَ to be weak, ضَعَّفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَّبَ to teach to write; حَمَلَ to carry, حَمَّلَ to make carry.

REM. *a.* The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. *b.* The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَّبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَّقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَيَّمَ* to pitch a tent (*خَيْمَةٌ*), to dwell in a place, *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَّضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جِلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَذَّى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *יָדָהּ, יָדָהּ, יָדָהּ, יָדָהּ*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *مَنْ دَخَلَ ظَفَارَ حَمَرَ*, (اللَّهُ أَكْبَرُ), he who enters (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, *حَمِيرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْهٌ*), *شَرَّقَ* to go to the east (*الْشَّرْقُ*), *أَغْرَبَ* to go to the west (*الْغَرْبُ*).

- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל, פָּעַל*.—[See *Comp. Gr.* p. 198 seq.]

42. The *third* form (*فَاعَلَ*) is formed from the first (*فَعَلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ēlif productionis*.

43. It modifies the signification of the ground-form in the following ways.

- D (a) When *فَعَلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E. g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَّدَهُ* he beat him, *جَالَدَهُ* he fought with him; *صَرَعَهُ*

he threw him down, صَارَعَهُ he wrestled with him; غَلَبَهُ he overcame him, A
غَالَبَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he ran a race
with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so;
فَخَّرَهُ he surpassed him in glory, فَاخَّرَهُ he strove to do so, he vied with
him in rank and glory; شَعَرَهُ he excelled him in composing poetry,
شَاعَرَهُ he competed with him in doing so; خَصَمَهُ he got the better of
him in a lawsuit, خَاصَمَهُ he went to law with him.

(b) When the first or fourth form denotes an act, the relation B
of which to an object is expressed by means of a preposition (indirect
object), the third form converts that indirect object into the immediate
or direct object of the act (accusative). The idea of reciprocity is here,
as in the former case, more or less distinctly implied. E.g. كَتَبَ إِلَى
كَاتِبَ الْمَلِكِ he wrote (a letter) to the king, كَاتَبَ الْمَلِكُ he wrote to the king,
corresponded with him; قَالَ لَهُ he said to him (something), قَاوَلَهُ he
conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he sent (a message) to the sultan, C
جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ do.; رَاسَلَ السُّلْطَانَ he sat beside the Com-
mander of the Faithful, جَالَسَ أَمِيرَ الْمُؤْمِنِينَ do.; وَقَعَ بِهِ he fell upon
him, attacked him, وَقَعَهُ do.; أَشَارَ عَلَيْهِ he advised him, شَاوَرَهُ he con-
sulted with him.

(c) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that
one person makes use of that quality towards another and affects him
thereby, or brings him into that state. E.g. خَشَنَ to be rough or D
harsh, خَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ
he treated him kindly; لَانَ to be soft or gentle, لَايَنَهُ he treated him
gently; قَسَا to be hard, قَاسَاهُ he hardened himself against him or it;
نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means
of doing so.

REM. α. The third form is sometimes denominative, but the
ideas of effort and reciprocity are always more or less clearly
implied. E.g. ضَاعَفَ to double, from ضَعْفُ the like or equal; طَارَقَ

- A to double, fold (طَرَقَ) on fold; عَافَاكَ اللَّهُ may God keep thee safe and well, from عَافِيَةً robust health; سَافَرَ to go on a journey (سَفَرٌ).

REM. b. فَاعِلٌ corresponds in form and signification to the Heb. קוֹזֵל (Arab. ā = Heb. ō); see *Comp. Gr.* p. 202 seq.

- [REM. c. In a few verbs the third form is used in the sense of the fourth. Thus داخل, ساقط (*Gl. Geog.* s.v. دخل). Zamahsārī, *Fāik*, i. 197 cites باعده, جانأه, علاه for أبعده etc. Also أبلغ = بالغ, Aghānī xiii. 52.—De G.]

44. The *fourth* form (أَفْعَلَ) is formed by prefixing to the root the syllable ^أ, in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الْخُبْزَ he ate bread, أَكَلَهُ الْخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجَبَنَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الْأَرْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُلَّ), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمْطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَثَامَتْ she bore twins (compare “to flower,” “to seed,” “to calve,” “to lamb”); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَهْلَى to give a proof (بَلَاً) of his prowess in battle; أَسَاءَ, أَحْسَنَ, to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَبْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أَغْنَى to run with outstretched neck; أَسَنَّ to become fullgrown (from سَنَّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare “to make for a place”), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, أَدْبَرَ to retire (“reculer”), أَقْدَمَ to go on boldly C (compare, in Hebrew, הִימִין, to go to the right, and הִשְׁמִינִי, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَيْمَنَ to go to èl-Yèmèn (اليَمَنُ), أَنْجَدَ to go to èl-Nègd (النَّجْدُ), أَتَهَمَ to go to Tihāma (تِهَامَةُ), أَعْرَقَ to go to èl-Irāk (العِرَاقُ), أَحْرَمَ to enter the ḥaram or sacred territory; أَصْبَحَ, أَظْهَرَ, أَمْسَى, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَصَافَ, أَشْتَى, to enter upon the summer (الصَّيْفُ) or winter (الشتاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكَبَّ he fell on his face, حَجَّمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

- A

REM. *d.*

הַקִּטָּיִל

Gr. p.

- C

46. T

- D

with *Kais* or *Nizār*, تَزَرَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِيقَةُ) or of the Šī'a (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَمَجَّسَ (يَهُودِيٌّ) to become a Jew, تَمَجَّسَ to become a fire-worshipper (نَصْرَانِيٌّ) to become a Christian, تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمْرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَحَوَّبَ, تَحَرَّجَ, تَأَثَّمَر to constrain oneself to endure with patience; تَحَنَّنَ to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus اِفْتَرَقَ النَّاسُ and تَفَرَّقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَفَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَأَبَّطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَيَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute تَوَجَّهَ, تَقَوَّسَ without change of sense.]

- A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E.g. B عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

- C REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e.g. تَعَلَّمَ he learned the art of medicine, تَعُلِّمَ الطَّبُّ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

- D 49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e.g. تَرَامَى to throw oneself down at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

* Using a Scoticism, we might say, *he was learned* (= taught), but *did not learn*.

the thing, تَمَاوَتْ to pretend to be dead, تَعَامَى to pretend to be blind, A
تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign
sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes
a necessary reciprocity, inasmuch as the sixth form includes the
object of the third among the subjects that exercise an influence
upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought
with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B
conversed together; جَاذَبَهُ الثَّوبُ he tried to pull away the garment
from him, تَجَاذَبَا الثَّوبُ the two pulled the garment to and fro between
them; نَازَعَهُمُ الْحَدِيثُ he conversed or argued with them, تَنَازَعُوا الْحَدِيثُ
they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءُ he
tried to make him forget the hatred between them, تَنَاسَى الْبَغْضَاءُ the two
forgot their mutual hatred; whence in the passive, تَجُوزِبُ الثَّوبُ,
تُنَوسِيَتِ الْبَغْضَاءُ. C

REM. a. When used in speaking of God, the assertory (not
optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive
signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is
become of and through Himself) blessed, or perfect, above all;
تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all;
قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all)
has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ الْأَمْرُ D
the thing made itself (became or was) too great, or difficult, for him;
هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ it is a matter than which nothing makes
itself greater (or more important), with which nothing can vie in
importance.

REM. b. As the reciprocal signification requires at least two
subjects, the singular of the sixth form is in this case always
collective; e.g. تَسَامَعَ بِهِ النَّاسُ the people heard of it from one
another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely,
تَتَامَتِ إِلَيْهِ the tidings followed one another rapidly.

- A قُرَيْشٌ (*the tribe of*) Korèis came to him, all of them, following one another.

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. تَمَاسَكَ "partes habuit inter se coherentes," to be of compact and firm build; تَعَاوَنَتِ الْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاوَى *the building cracked and threatened to fall* (as if its parts

- B called on one another to do so; compare تَدَاوَى عَلَيْهِ الْعَدُوُّ *the enemy advanced against him from every side*, تَدَاعَتْ السَّحَابَةُ بِالْبَرْقِ *the cloud lightened and thundered from every quarter*. [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَسَاقَطَ *to fall piece by piece*, تَحَامَلَ *to carry oneself with difficulty* (فِي الْمَشْيِ, *in walking**).]

- C REM. d. تَفَاعَلَ sometimes assumes the form اِتْفَاعَلَ (§ 111), and is consequently identical with the Heb. הִתְקַוִּילָא (see § 43, rem. b).

51. The seventh form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic ا to facilitate the pronunciation (see § 26).

REM. For the cases in which this ا becomes اِ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography ا instead of اِ, § 19, rem. d.

- D 52. The seventh form has also originally, as مُطَاوَعُ of the first, a *middle* or *reflexive* signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog.* s.v. حَمَل, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنْشَقَّ* to open (of a flower), lit. to split itself; *اِنْكَسَرَ* to break (intrans.), to be broken; *اِنْقَطَعَ* to be cut off, to be ended, to end; *اِنْكَشَفَ* to be uncovered, to be made manifest, to appear; *اِنْحَطَمَ* to become broken, to break into pieces; *اِنْقَالَ* to be uttered or spoken.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e.g. *اِنْهَزَمَ* to let oneself be put to flight, to flee; *اِنْقَادَ* to let oneself be led, to be docile or submissive; *اِنْخَدَعَ* to let oneself be deceived; *اِنْجَرَّ* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنْحَمَقَ*, from *حَمَقَ*, to be stupid or foolish; *اِنْعَدَمَ* to be non-existent or missing, not to be found, from *عَدِمَ* not to have; *اِنْهَوَى*, from *هَوَى* to sink C down, to fall; *اِنْعَادَ* to be repeated, from *عَادَ* to return; *اِنْضَاقَ* to be in straits or distress, from *ضَاقَ* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مُطَاوِعُ* of the fourth; e.g. *اِنْغَلَقَ* to be bolted, from *اَغْلَقَ* to bolt; *اِنْطَفَأَ* to be extinguished, from *اَطْفَأَ* to extinguish; *اِنْصَلَحَ* to be put to rights, from *اَصْلَحَ* to put to rights. [Similarly D *اِنْضَجَعَ*, *اِنْطَلَقَ*, *اِنْزَعَجَ*, the last in a tradition, and so ancient, *Fāik* i. 63.—De G.]

REM. c. *اِنْفَعَلَ* corresponds to the Heb. *נִפְעַל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِفْتَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 51, rem.).

- A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive ܬܬܝܠܐ.
[For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعُ) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to *divide*, اِفْتَرَقَ to *go asunder, to part*; عَرَضَ to *place (something) before one*, اِعْتَرَضَ to *put oneself in the way, to oppose*;
B ضَرَبَ to *beat*, اِضْطَرَبَ to *move oneself to and fro, to be agitated* (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself, for one's own advantage*, as فَرَسَ to *tear a prey in pieces*, اِفْتَرَسَ *do.*; لَمَسَ to *touch*, اِلْتَمَسَ to *feel about for a thing, to seek for it*; كَسَبَ and اِكْتَسَبَ to *earn one's living*; حَطَبَ and اِحْتَطَبَ to *collect firewood*; كَالَ and اِكْتَالَ to *measure corn*; شَوَى and اِشْتَوَى to *roast meat*.

- C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِفْتَتَلَ النَّاسُ the *people fought with one another*, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the *two disputed with one another*, = تَخَاصَمَا; اِسْتَبَقَا the *two tried to outrun one another*, = تَسَابَقَا; اِجْتَوَرُوا they *were neighbours*, = تَجَاوَرُوا; اِلْتَقَوْا they *met one another*, = تَلَاقَوْا.

- D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيتَفَكَ to *be overturned* (from أَفَكَ), اِرْتَدَعَ to *be turned back*, اِنْتَصَرَ to *be helped (by God), to be victorious*; اِمْتَلَأَ to *be full*.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِقْتَصَّ, to *follow one's track, to relate*; قَفَا and اِفْتَقَى, to *follow*; خَطَفَ and اِخْطَطَفَ, to *snatch away, to carry off by force*.

58. The *ninth* form (فَعَّلَ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَلَّ) from the ninth by lengthening the fèthā of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ! (see § 51, rem.).

59. Neither of these forms is very common, and the *eleventh* is the rarer of the two. They serve chiefly to express *colours* and *B defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (الْمُبَالَغَةُ). E.g. اصْفَرَّ and اِصْفَارًا to be yellow; اسْوَدَّ and اِسْوَادًا to be black; اَبْيَضَّ and اِبْيَاضًا to be white; اِعْوَجَّ (from وَرَقٌ) to become purple (of a grape); اِعْوَجَّ and اِعْوَاجًا to be crooked; اِضْجَمَّ and اِضْجَامًا to be wrymouthed or wry-necked; اِحْوَلَّ to squint, اِحْوَالَ to become verdant; اِزْوَرَّ and اِزْوَارًا to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; C اِرْبَثَّ or اِرْبَاثًا to be scattered or disordered; اِرْغَادًا to become commingled, confused, or languid; اِرْفَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَّ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the *ninth* and *eleventh* forms take the shape اَفْعَلَّلَ and اِفْعَالَّلَ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِحْوَاوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the *ninth* and *eleventh* forms is, that the *ninth* indicates permanent colours or qualities, the *eleventh* those that are transitory or mutable; as جَعَلَ يَحْمَارُ تَارَةً وَيَصْفَرُّ أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see Hafāḡi's comm. on the *Durrat al-jawwās* (Const. A. H. 1299) p. 50 *seq.*]

60. The *tenth* form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to § 26 (compare § 51, rem.), and the fethā of the first radical is thrown B back upon the ت of اسْت.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); D اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَثْقَلَ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence **اِسْتَوْجَبَ** literally means *to make something necessary for oneself, to think it so or say it is so*; but **اَوْجَبَ** *to make it necessary for others, to think or say that it is so*.

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the *first*. E.g. **غَفَرَ** *to pardon*, **اِسْتَغْفَرَ** *to ask pardon*; **سَقَى** *to give one to drink*, **اِسْتَسْقَى** *to ask for something to drink, to pray for rain*; **اَذِنَ** *to permit*, **اِسْتَأْذَنَ** *to ask permission*; **غَاثَ** *to help*, **اِسْتَغَاثَ** *to call for help*; **حَضَرَ** *to be present*, **اِسْتَحْضَرَ** *to require one's presence, to desire that he should be fetched*.

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself*.

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. **اِسْتَقَامَ** *to stand upright*, lit. *to hold oneself upright*; **اِسْتَكَانَ** *to be humble*, lit. *to make oneself humble, to conduct oneself humbly*; **اِسْتَحَقَّ** *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert* (**حَقٌّ**); **اِسْتَحْيَا** *to be ashamed*, lit. *to make oneself ashamed* (**حَيِيَ** *to be ashamed*).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. **اِسْتَوْلَى** *to make oneself master* (**وَلَىَّ**) *of a thing, to take possession of it*; **اِسْتَوْزَرَ** (**خَلِيفَةً**) *to appoint one as deputy, successor, or caliph*; **اِسْتَعْمَلَ** (**وَزِيرٌ**) *to appoint one as wēzīr, governor* (**عَامِلٌ**), or judge (**قَاضٍ**).—Further, **اِسْتَحْجَرَ** *to become like* (lit. *to make itself like*) **حَجَرٌ** (**حَجَرٌ**) *the she-goat became like a he-goat* (**اِسْتَتَيْسَتْ اَلْعَنْزُ**); **اِسْتَنَوَّقَ اَلْجَمَلُ** (**نَاقَةً**) *the he-camel became like a she-camel* (**تَيْسٌ**);

A *بَارِضَنَا يَسْتَنْسِرُ* *the kite in our country becomes a vulture* (نَسْرُ, *our geese are all swans*).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *سَفَعِلًا*, *سَفَعِلِيلًا*, and its passive *سَفَعِلِيلًا*, *سَفَعِلِيلًا*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* *to throw down flat on the back*, *سَقَلَبَ* *to dash to the ground*, and *سَلَعَفَ* *to swallow*, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَلْقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *إِجْدُوذَى* *to bear oneself erect* (*جَذَا* do.); *إِحْدُودَبَ* *to be arched, curved, or humpbacked* (*حَدَبَ* do.); *إِحْلُولَكَ* *to be jet black* (*حَلَكَ* do.); *إِحْلُولَى* *to be sweet* (*حَلَوَ* do.); *إِخْشُوشَنَ* *to become very rough* (*خَشَنَ* to be rough); *إِخْضُوضَرَ* *to become blackish brown or blackish green* (= *إِخْضَرَ*), *to become soft or tender* (*خَضَرَ* do.); *إِخْضُوضَلَ* *to become moist* (= *إِخْضَلَ*); *إِعْرُورَى* *to ride on a horse without a saddle* (*عَرَى* to be naked); *إِعْشُوشَبَ* *to be covered with luxuriant herbage* (*عُشِبَ*); *إِعْصُوصَبَ* *to be gathered together* (*عَصَبَ* to bind); *إِغْدُودَنَ* *to be green and rank* (of a plant), *to be long and thick* (of the hair).—XIII. *إِخْرُوطَ* *to be long or last long, to go quickly* (rad. *خَرَطَ*); *إِجْلُودَ* *to last long* (rad. *جَلَدَ*); *إِعْلُودَ* *to be heavy* (*عَلَدَ* to be hard); *إِعْلُوطَ* *to cling or adhere to firmly, to mount a camel* (rad. *عَلَطَ*).—XIV. *إِجْحَنْشَشَ* *to be big* (rad. *جَحَشَ*); *إِسْحَنْكَكَ* *to be dark, to be obscure* (rad. *سَحَكَ*); *إِحْلَنْكَكَ* *to be jet black* (*حَلَكَ* do.);

أَعْلَنَكَ to be long and thick (of the hair, rad. علك); إِعْفَجَ to go A quickly (rad. عفج); أَقْعَنَسَ to have a hump in front (the reverse of أَحْدَوْدَبَ, قَعَسَ do.).—XV. اِعْلَدَى to be stout and strong (عَلَدَ to be hard); اِحْبَنَطَى to be swollen or inflated, to be filled with rage (حَبَطَ do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اَعْرَوَى الْفَرَسَ he mounted the horse; B اَحْلَوَاهُ he found it sweet (but also اِحْلَوَى, it was sweet).—XV. اِسْرَنْدَيْتُهُ = اِعْلَوْتُهُ Ibn Doraid, *Kit. al-Istikāk*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيٌّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابًا to C say baba (papa), غَرَّغَرَ to gargle, وَسَّوَسَ to whisper, زَلَزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a trilateral verbal form. E.g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمَعَ; جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head = جَلَطَ; زَحُولَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبُ, Pers. كُثُورَبُ) on one; جَلَبَبَ to put on one the garment called a جَلَبَابُ; قَلَنْسَوَةَ to put on one the cap called a قَلَنْسَى and قَلَنْسَى;

- A قَطْرَنَ *to pitch*, from قَطِرَانٌ *pitch*; تَمْنَطَقُ *to put on a girdle* (مَنْطَقَةٌ); تَمْدَرَعُ *to put on trousers or drawers* (سَرَاوِيلُ, Pers. شَلْوَارُ); تَمْنَدِلُ *to wear a مَدْرَعَةٌ or tunic*; تَمْنَدِلُ *to wipe one's fingers with a napkin* (مَنْدِيلٌ *mantile*); تَمَسْكُنُ *to affect lowliness or humility, to abase oneself* (مَسْكِينٌ *lowly, humble, poor*); تَمْذَهَبُ *to follow a sect* (مَذْهَبٌ); تَمْعَدَدُ *to assimilate oneself (in dress, etc.) to the tribe of Ma'add* (مَعَدُّ); تَلْمِذُ *to become a pupil or disciple* (تَلْمِيزٌ, Heb. תַּלְמִיד); تَفْلَسُفُ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيَّطَرَ *to practise the veterinary art or farriery* (بَيَّطَارٌ *a farrier*, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. بِسْمِ اللَّهِ *to say* (in the name of God); حَمْدُ اللَّهِ *to say* (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ *to say* (there is no power and no strength save in God); حَوْلَقُ and حَوَقَلُ *to say* (there is no power and no strength save in God); فَذَلِكَ *to cast up an account, saying* فَذَلِكَ كَذَا وَكَذَا *this then is so and so much.*

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَلَّلَ
II. تَفَعَّلَلَ
III. اِفْعَنَّ لَ
IV. اِفْعَلَّلَ

69. The first form of the quadriliterals corresponds in formation and conjugation to the second form of the triliterals, and is both D transitive and intransitive in signification. E.g. شَمَّلَ *to gather ripe dates, also to be active or nimble*; شَمَرَخَ *to pluck unripe dates*; دَحَرَجَ *to roll*; زَهَزَقَ *to laugh much*; هَرَوَلَ *to run quickly.*

70. The second form agrees in formation and signification with the fifth of the triliteral verb. E.g. تَجَلَّبَبَ *to put on or wear a جَلَبَابٌ*; تَدَحَّرَجَ *to roll along*; تَسَلَّطَنَ *to make oneself sultan* (سُلْطَانٌ), *to act as if one were sultan, to lord it over another*; تَشَيَّطَنَ *to act like a devil* (شَيْطَانٌ, شَيْطَانٌ).

71. The *third* form of the quadrilateral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (حَوْصَلَةٌ, of a bird); اِسْلَنْطَحَ to lie on one's face, stretched on the ground; اِسْلَنْقَمَ to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِذْلَهَمَّ to be very dark; اِشْمَخَرَ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْدَعَرَ to be scattered or dispersed; اِقْشَعَرَ and اِشْمَازَ to shudder with horror; اِطْمَانَ to be at rest (from طُمَأَنَّ to lean back); اِحْزَالَ to rise high; اِشْرَابَّ to raise the head and stretch out the neck; اِصْمَالَ to be very hard.

3. The Voices.

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعِلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضَرَ to become green, nearly = اِخْضَرَ or اِخْضَوْضَرَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A **74.** The passive is especially used in four cases; namely (*a*) when God, or some higher being, is indicated as the author of the act; (*b*) when the author is unknown, or at least not known for certain; (*c*) when the speaker or writer does not wish to name him; (*d*) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

- REM. The active voice is called by the Arab grammarians
- B *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *الْفِعْلُ الْمَبْنِيُّ (الْمَصْوَغُ) لِلْفَاعِلِ*, or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ فِعْلٍ مَا لَمْ يُسَمَّ* the mould or form of the patient, etc.; also *فِعْلُ مَا لَمْ يُسَمَّ فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْلُومُ* or *الْمَعْرُوفُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْلُومُ (الْمَعْرُوفُ) فَاعِلُهُ*, and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is known, and the action of which the agent is unknown. These terms, *الْمَعْرُوفُ* or *الْمَعْلُومُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as *مَرَضَ* to be sick, *نَامَ* to sleep), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْفَعَالُ الْمُتَعَدِّيَّة*, *transitive verbs*, from *الْفَعَالُ غَيْرُ الْمُتَعَدِّيَّة*, *intransitive verbs*, or *الْفَعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. *a.* The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal C relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِي), the present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. *b.* On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A **79.** Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

B **80.** Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. *The Numbers, Persons, and Genders.*

C **81.** There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or اَلْمُتَنَّى), and the *Plural* (الْجَمَاعُ, اَلْجَمْعُ, or اَلْمُكْتَمَّرُ); and likewise three persons, the *speaker* (first person), اَلْمُتَكَلِّمُ, the individual *spoken to* (second person), اَلْمُخَاطَبُ, and the individual *spoken of* (third person), اَلْغَائِبُ (the absent). The genders are two, namely the *masculine* (اَلْمَذَكَّرُ) and the *feminine* (اَلْمَوْثَّةُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (y'y) in the former class; the verbs which have ʾ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called *فِعْلٌ مُعْتَلٌّ*, a *weak verb*, as opposed to *فِعْلٌ سَالِمٌ*, a *verb that is free from defect, a sound verb*. A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (y''y), is designated by the special term *فِعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَالِمٌ* as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

B

α. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [*مُضْمَرٌ*, *ضَمِيرٌ*: see § 190, f.] is either *separate* [*مُنْفَصِلٌ*], standing by itself, or *connected* [*مُتَّصِلٌ*], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

3 p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, and, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the ه may either be dropped or retained; as أَهْوَى or أَهْوَى, أَهْوَى or أَهْوَى, أَهْوَى or أَهْوَى, أَهْوَى or أَهْوَى.

REM. *b.* The second syllable of أَنَا is regarded as short by the old poets (و), except in pause, where we find both أَنَا (و-) and أَنَا*. Compare the Æthiopic *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَن, إِنَّ, إِنْ, إِنْ. The *scriptio defectiva* is found, for example, in the interjectional هَآءَآءَآ here I am (هَآءَآءَآ, *eccome*), for هَآ أَنَا ذَا. The form أَن is said also to occur.

* But أَنَا, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of *هُمْ* and *أَنْتُمْ* are *هُم* and *أَنْتُم*, used in A poetry, and also in the *wasl* (§ 20, *d*, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. *d*. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.*

B

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	هِيَ <i>she</i> .
2 p. تَ <i>thou</i>.	. . .	تِ (يَ، يِنَ) <i>thou</i> .
1 p. . . .	أَ <i>I</i>.	. . .

Dual.

3 p. اِ (اِنَ، اِنَ) <i>they two</i>.	. . .	تَا (اِنَ، اِنَ) <i>they two</i> .
2 p. . . .	تُمَا (اِنَ، اِنَ) <i>ye two</i>.	. . .
1 p. . . .	. . .	. . .

C

Plural.

3 p. هُمْ (وُنَ، وُنَ) <i>they</i>.	. . .	هِنَّ <i>they</i> .
2 p. كُمْ (وُنَ، وُنَ) <i>ye</i>.	. . .	كُنَّ (نَ) <i>ye</i> .
1 p. . . .	هُمْ <i>we</i>.	. . .

REM. *a*. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. *b*. The suffix of the 1st pers. plur. is sometimes shortened D in poetry (*nā*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ <i>he</i>.	. . .	هِيَ <i>she</i> .
2 p. . . .	تَ <i>thou</i>.	. . .
1 p. . . .	أَ <i>I</i>.	. . .

A	<i>Dual.</i>		
	Masc.	Common.	Fem.
3 p.	ي <i>they two.</i>	...	ت <i>they two.</i>
2 p.	...	ت <i>ye two.</i>	...
1 p.	...	...	...

<i>Plural.</i>		
3 p.	ي <i>they.</i>	...
2 p.	ت <i>ye.</i>	...
1 p.	ن <i>we.</i>	...

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians **حُرُوفُ الْمُضَارَعَةِ**, and are comprised in the mnemonic word **نَأْتِي** or **أَنْيْتُ**.

C REM. *b.* The prefix of the third person plural of the Imperfect is **ي** for both genders. But the grammarians cite some rare cases where, in the fem., **ي** is replaced by **ت**, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Kōr'ān, Sūra xlii. 3, a reading **تَتَفَطَّرْنَ** for **يَتَفَطَّرْنَ** is recorded. This must be explained as due to false analogy from the sing. In the Heb. **הִתְפַּלְּלוּ** the false form has become the rule.

90. Of the two fêthas with which the first and third radicals of a verb are always pronounced (**حَسَنَ**, **فَرِحَ**, **قَتَلَ**), the former is rejected after prefixed pronouns, as **يَقْتُلُ**, **تَقْتُلُ**; the latter before suffixed pronouns beginning with a consonant, as **قَتَلْنَا**, **قَتَلْتِ**. When the suffix begins with a vowel, that vowel takes the place of the fêtha, D as **قَتَلُوا**, **قَتَلْتِ**.

REM. *a.* When the third radical is **ت**, it unites in pronunciation with the **ت** in some of the suffixes. In such cases only one **ت** is written, and the union of the two is denoted by the tèsdîd. Thus from **ثَبَّتَ**, *to stand firm*, we get **ثَبَّتَ**, **ثَبَّتِ**, **ثَبَّتُمْ**, for **ثَبَّتَتْ**, **ثَبَّتَتِ**, **ثَبَّتْتُمْ**. See § 14, *c*, rem. *b*.

REM. *b.* When the third radical is one of the letters **ذ**, **د**, **ث**, **ض**, **ط**, **ظ**, it may unite in pronunciation with the **ت** of the suffixes, so as to form a double **ت**, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèsdid, and the gèzma, A with which the third radical ought properly to be marked, is omitted. Thus, عَبَدْتُ for عَبَدْتُ, *I have served*; رَبَطْتُ for رَبَطْتُ, *thou hast bound*; أَخَذْتُمْ for أَخَذْتُمْ, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèsdid; as آمَنَ they (women) *believed*, آمَنَّا we *believed*, for آمَنَ and آمَنَّا.

REM. d. For a view of the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODS.

B

91. When the second radical of the Perfect has fèthā, it may take either damma or kèsra in the Imperfect; as قَتَلَ to *kill*, يَقْتُلُ; كَتَبَ to *write*, يَكْتُبُ; ضَرَبَ to *strike*, يَضْرِبُ; جَلَسَ to *sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ to *sneeze*, يَعْطُسُ and يَعِطُسُ; سَمَطَ to *remove the hair by scalding*, يَسْمُطُ or يَسْمِطُ; رَكَزَ to *stick upright into the ground*, يَرْكُزُ.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the fèthā of the Perfect; as فَعَلَ to *do*, يَفْعَلُ; يَبْرَأُ to *create*, يَبْرَأُ; يَمْنَعُ to *hinder*, يَمْنَعُ; يَقْطَعُ to *cut*, يَقْطَعُ; يَسْأَلُ to *ask*, يَسْأَلُ; يَذْهَبُ to *go away*, يَذْهَبُ; لَحَظَ to *look at*, يَلْحَظُ; يَطْرَحُ to *throw*, يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ to *perceive, know*, يَشْعُرُ; قَعَدَ to *sit*, يَقْعُدُ; طَعَنَ to *transpierce*, يَطْعَنُ; زَعَمَ to *say*, يَزْعُمُ; طَلَعَ to *ascend*, يَطْلُعُ; صَلَحَ to *be sound, right, good*, يَصْلَحُ; بَلَغَ to *attain to, reach*, يَبْلُغُ; نَفَخَ to *blow*, يَنْفُخُ; رَجَعَ to *return*, يَرْجِعُ; نَزَعَ to *draw or pull away*, يَنْزِعُ; شَخَرَ to *bray*, يَشْخُرُ. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعَقُ; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكَحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبُغُ; صَبَغَ to dye, يَصْبُغُ; قَرَعَ to be at leisure, to have done with, يَفْرِغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجَحُ; نَبَعَ to gush out, يَنْبُعُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الدَّالُّ عَلَى الْغَلْبَةِ (see § 43, a), always have damma (the grammarian èl-Kisā'ī alone admitting fèthā with a guttural), as شَعَرَهُ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَهُ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take kèsra, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; خَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكِنُ. See § 175, rem. b.

92. When the second radical of the Perf. has kèsra, the Imperf. takes fèthā; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزَنَ to be sorrowful, يَحْزَنُ; مَرَضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

D REM. a. A few verbs may retain in the Imperf. the kèsra of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعَمُ; بَشَسَ to be in distress or poverty, يَبْشَسُ or يَبْأَسُ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ; رَكَنَ to incline to, lean upon, يَرْكُنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرَى to be clear, quit,

or *innocent of*, ^{يَبْرَأُ} or ^{يَبْرَأُ}. The most common example of this kind A
is a verb med. ^و, viz. ^{مَاتَ}, *to die* (for ^{مَوَتَ}, 1st p. sing. Perf. ^{مُتَّ}),
^{يَمُوتُ}.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *damma*, that
vowel is retained in the Imperf.; as ^{يَحْسُنُ} *to be beautiful*, ^{يَحْسُنُ};
^{يُشْرِفُ} *to be high, noble*, ^{يُشْرِفُ}; ^{يَبْلُدُ} *to be dull or stupid*, ^{يَبْلُدُ}.

REM. With the above forms compare the Heb. ^{יִשְׁלַח}, B
^{יִדְבֵּר}. In Heb., however, verbs in *o* usually take *a* in the Imperf.,
as ^{יִכְמִן}, whereas in Arabic instances like ^{لَبִיْتُ} *I became*
wise, ^{דִּמְמִיתُ} *I became ugly*, ^{שִׁרְרִיתُ} *I became bad*, ^{أَشْرُّ}, ^{أَدَمُّ}, ^{أَلْبُّ}, are
very rare. Some authorities admit the forms ^{أَشْرُّ}, ^{أَدَمُّ}, ^{أَلْبُّ}.

94. The difference between the Perf. and Imperf. in regard to
their inflexion is, that the marks of the numbers, genders, and persons,
are only *suffixed* to the Perf.; whereas they are both *suffixed* and
prefixed to the Imperf., more generally the latter. C

REM. *a.* In the Perf. the *act* is placed conspicuously in the
foreground, because completed; in the Imperf. the *agent*, because
still occupied in the act (see § 77, rem. *a*). If we look upon the
root ^{قَتَلَ} as primarily conveying the abstract idea of “killing,” we
may regard ^{قَتَلْتُ} as meaning “killing-of-me” (i.e. done by me),
“my killing,” = “I have killed;” and ^{أَقْتُلُ} as meaning “I-killing,”
= “I am killing.”

REM. *b.* In the Imperf. the pronominal *prefixes* mark the state D
or tense, and to some extent the gender; whilst the *suffixes* serve
solely to indicate the gender. Thus, the 2d pers. sing. masc. ^{تَكْتُبُ}
is sufficiently distinguished from the 3d pers. sing. masc. ^{يَكْتُبُ} by
the form of the temporal prefix; but to distinguish the 2d pers.
sing. masc. from its fem. a suffix is necessary, and accordingly we
get masc. ^{تَكْتُبُ}, fem. ^{تَكْتُبِينَ}.

* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation
in Yemèn and Higāz that in some dialects every verb ^{فَعَلَ} makes
^{يَفْعُلُ} and ^{يَفْعُلُ}.—De G.]

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *ḍamma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *تَقُومُ*, *إِقُمْ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نُعَبِّدُ* and *نُسْتَعِينُ* in Sūra i. 4, and *إِعْهَدُ* in Sūra xxxvi. 60 are recognized as
- B legitimate dialectic variations of the usual *نُعَبِّدُ* etc. In one case, *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in *نُعَبِّدُ* for *نُعَبِّدُ*.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fèthā*; as Indic. *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبُ*; whence it is sometimes called the apocopated Imperfect.

- REM. a. The *ḍamma* and *fèthā* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fèthā* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it
- D *resembles* the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive 'has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلُ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتَ.

97. The *Energetic* is formed by adding the termination نَ or نُ (called by the grammarians اَلْمَوْكِّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *u*, the fèthā of نَ or نُ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِي, from تَكْتُبِي; يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fèthā of نَ is absorbed by the اَ of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fèthā of the verb unites with the initial fèthā of نَ into a long ā, and in consequence the second fèthā of نَ becomes kèsra: يَكْتُبَنَّ (ة) from يَكْتُبِنَ (ة).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نُنَ (يَكْتُبُنُنَ) was disagreeable to the ear.

REM. b. Before an *êlif* 'l-waṣl (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as تَهِنَ الْفَقِيرَ لَا, *despise not the poor*, for تَهِنُنَ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written اَ, and pronounced D in pause اَ. Compare the Hebrew *Energetic* or *Cohortative* in הָ, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fèthā* or *kèsra*, this vowel is *kèsra*; when with *damma*, it is *damma*. E.g. أَكْتُبُ, اضْرِبْ, افْعَلْ.

REM. a. Regarding the elision of the prosthetic vowel (إِ), see § 19, b; and on the orthography ا and إ, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fèthā is never employed as a prosthetic vowel.

B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَاضِرِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَكَ *let alone!* دَبَابِ *creep along!* نَعَاءِ *announce the death of—!* from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָטַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכֹר *remember!** In quadri-literals this form is very rare, the only examples mentioned being

C قَرَقَرِ = قَرَقُرْ بِالرَّعْدِ, *let thy thunder crash*, and عَرَعَارِ, *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَّاجِ *bring out!* دَرَّاجِ *overtake!* = أَخْرِجُوا, أَدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

D [REM. The common phrase اضْرِبْ عُنُقَهُ, *strike off his head*, is sometimes pointed without tènwin (اضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَشْنِئَةً عَلَى) التَّوَكِيدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kōr'ān l. 23, اَلْقِيَا with a various reading اَلْقَيْنِ.—De G.]

* [And again the phrase عَقَقْتُ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.* A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fètha* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètha* in the *fifth* and *sixth* forms, with *kèsra* in the rest. C

REM. The Imperfects of the ninth and eleventh forms, يَقْتُلُ and يَقْتُلُ, are contractions for يَقْتُلُ and يَقْتُلُ. This may be seen from the Jussives يَقْتُلْ and يَقْتُلْ, and the Imperatives اُقْتُلْ and اُقْتُلْ. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fètha*.

105. The characteristic *ëlif* of the fourth form disappears when D another letter is prefixed; as يَقْتُلْ, not يُاقْتُلْ, from أَقْتَلَ.

[REM. But we find قَدَرُ مَوْثِقَةً, *a pot set on the fire*, and also يَوْثِقِينَ, Sibawèih, i. 9, l. 21, where the أ is treated like the ه of يَهْرِيقُ § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally اِفْعَلَلْ and اِفْعَالَلْ. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdid*; e.g. *اَصْفَرَّ* for *اَصْفَرَّ*, *يَصْفَرُّ* for *يَصْفَرُّ*. If the last radical has no vowel, the word remains uncontracted; as *اَصْفَرُّ*, *يَصْفَرُّ*, *اَصْفَرَّتْ* (see § 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. *a.* The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *ḍamma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form *تُقَاتِلُ*; and hence in the Pass. of the sixth, *تُقَاتِلُ*.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèṭha* of the first radical changed into *ḍamma*, but also the *fèṭha* of the characteristic *ت* (which expresses the reflexive idea of these forms); e.g. *تُقَاتِلُ*, *تُقَاتِلُ*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic *ت*, pronounced with *ḍamma*, but also the prosthetic *èlif*; e.g. *اُسْتُقَاتِلُ*, *اُقَاتِلُ*, *اُنْقَاتِلُ*. Compare § 98 and rem. *a*.

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with *ش*, *س*, *ز*, *ذ*, *د*, *ج*, *ث*, *ت*, the characteristic *ت* of the fifth and sixth forms occasionally (in the *Kor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *èlif*, when they happen to commence with two consonants (compare § 54). E. g. *اَزَيْنَ*, *اِدَارًا*, *اِدَّارَ*, *اِنَّاَقَل*, *اِتَّايَعَ*.

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَتَاقَلَّ, تَتَایَعُ, for إِطِيرَ, إِشْمَرُ, إِسْمَعُ, إِسَاقَطُ, A
يَتَزَكَّى, يَتَذَكَّرُ, for يَطْهَرُ, يَصْدُقُ, يَزَكَّى, يَذْكُرُ: تَطِيرُ, تَشْمَرُ, تَسْمَعُ
يَتَطَهَّرُ, يَتَصَدَّقُ. 'The language in its later stages admits this in all
verbs of the fifth and sixth forms, merely rejecting the vowel of the
preformative تَ; as تَنْفَسُ for اِتْنَفَسَ, *to take breath*.

REM. See § 48, rem. *b*, and compare such Hebrew forms as
הִפְחִיחַ, הִזְכִּיר, הִדְבִּיר; *Comp. Gr.* p. 110 *seq.*

112. The ت of the fifth and sixth forms is sometimes omitted B
in those persons of the Imperf. Act. to which ت is prefixed (2d pers.
sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.
تَتَقَدَّمُونَ, تَتَبَاعَدُ, تَتَحَمَّلُ, تَتَكَسَّرُ, for تَقَدَّمُونَ, تَبَاعَدُ, تَحَمَّلُ, تَكَسَّرُ
[and necessarily تَتَایَعُ for تَتَایَعُ (*Fāik* i. 130)—De G.]. These
shortened forms are sufficiently distinguished by the fêthas of the
prefixed ت and of the second radical from the same persons in the
active voice of the second and third forms (تُبَاعَدُ, تُكَسَّرُ); and by
the fêthā of the prefixed ت from the same persons in the passive of C
the second and third forms (تُبَاعَدُ, تُكَسَّرُ).

113. Verbs of which the first radical is أ, و, ی, ل, or ن, have
no seventh form in classical Arabic, but use the fifth or eighth, or the
passive of the first, instead. In the (so far as we know) solitary
example of the seventh form from a verb beginning with ن,—namely
اِنَّمَسَ, *to lie concealed*,—the characteristic ن is united by tèsdîd to
the first radical.

REM. *a.* Some grammarians regard اِنَّمَسَ as being of the eighth D
form, by assimilation for اِنْتَمَسَ.

REM. *b.* In modern Arabic such forms as اِنَّاخَذَ, اِنَّاظَرَ (*Kāmil*,
p. 569, note i.), اِنْوَلَدَ, اِنْوَجَدَ, اِنْصَرَّ, اِنْرَضَّ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh
form often unites with it into مَر; as اِمْحَقَّ or اِنْمَحَقَّ from مَحَقَّ,

A *اِنْهَلَسَ* or *اِنْهَلَسَ* from *مَحَا*, *اِنْهَعَطَ* or *اِنْهَعَطَ* from *مَعَطَ*, *اِنْهَلَسَ* or *اِنْهَلَسَ* from *مَلَسَ*, *اِنْهَلَصَ* or *اِنْهَلَصَ* from *مَلَصَ*.

REM. These forms are sometimes assigned to the eighth form ;
اِمْتَرَطَ for *اِمْتَحَى*, *اِمْتَحَى* for *اِمْتَحَى*, *اِمْتَحَى* for *اِمْتَحَى*, etc.

115. If the first radical be *ت* or *ث*, the characteristic *ت* of the eighth form unites with the initial *ت* into *تَّ*, with the initial *ث* into *ثَّ* or *ثَّ*. E.g. *اِتَّبَعَ*, for *اِتَّبَعَ*, from *تَبَعَ* ; *اِتَّارَ* or *اِتَّارَ*, for *اِتَّارَ*, from *تَّارَ* ; *اِتَّرَدَ* or *اِتَّرَدَ* from *تَّرَدَ* ; *اِتَّغَرَّ* or *اِتَّغَرَّ* from *تَّغَرَّ*.

B REM. The same assimilation is sometimes extended to the letter *س*, as *اِسْتَمَعَ*, for *اِسْتَمَعَ*, from *سَمِعَ*.

116. If the first radical be *د*, *ذ*, or *ز*, the characteristic *ت* of the eighth form is changed into *د*, which unites with an initial *د* into *دَّ*, and with an initial *ذ* into *دَّ* or *ذَّ*. E.g. *اِذْدَجَرَ*, for *اِذْدَجَرَ*, from *زَجَرَ* ; *اِذْدَادَ*, for *اِذْدَادَ*, from *زَادَ* ; *اِذْدَرَكَ*, for *اِذْدَرَكَ*, from *زَكَ* ; *اِذْدَرَى*, for *اِذْدَرَى*, from *زَرَى* ; *اِذْدَعَى*, for *اِذْدَعَى*, from *زَعَا* ; *اِذْدَخَرَ* or *اِذْدَخَرَ*, for *اِذْدَخَرَ*, from *زَخَرَ* ; *اِذْدَكَرَ* or *اِذْدَكَرَ*, for *اِذْدَكَرَ*, from *زَكَرَ* ; *اِذْدَرَعَ* or *اِذْدَرَعَ*, for *اِذْدَرَعَ*, from *زَرَعَ*.

REM. *a.* Whether the form with *دَّ* or *ذَّ* is to be preferred, depends upon usage ; for instance, *اِذْدَخَرَ* and *اِذْدَكَرَ* are preferable to *اِذْدَخَرَ* and *اِذْدَكَرَ*, but Lane gives in his Lexicon only *اِذْدَجَرَ*, and *اِذْدَرَى*. The unassimilated *اِذْدَكَرَ* is also said to occur, as well as

D *اِذْدَرَى*.

REM. *b.* Some grammarians extend this assimilation to the letter *ز*, as *اِزْدَانَ*, for *اِزْدَانَ*, from *زَانَ*.

REM. *c.* The letter *ت* is sometimes changed into *د* after an initial *ج* ; e.g. *اِجْدَمَعَ*, *اِجْدَزَ*, *اِجْدَرَ*, instead of the usual *اِجْتَمَعَ*, *اِجْتَزَا*, *اِجْتَرَا*.
اِجْمَعَ, *اِجْمَزَ*, *اِجْمَرَ*, from *جَمَعَ*, *جَمَزَ*, *جَمَرَ*.

117. If the first radical be ص, ض, ط, or ظ, the characteristic A is changed into ط, which unites with initial ط into طط, with initial ظ into طط or ظط, and occasionally with initial ض into ضض. E.g. اصْطَبَعَ, اطَّرَدَ, اطْبَخَ; صَلَحَ, صَلَّى, صَفَا, صَبَغَ; from اصْطَلَحَ, اصْطَلَى, اصْطَفَى, اطَّلَمَ, اطْلَمَ, or اطْطَلَمَ; طَلَبَ, طَعَنَ, طَرَدَ, طَبَخَ; from اطَّلَبَ, اطَّعَنَ, from طَعَنَ; اطَّهَرَ, اطْفَرَفَ, اطَّعَنَ; from طَعَنَ; اطَّارَ, or اطْطَارَ, from طَارَ; اضْطَجَعَ, or اصْضَجَعَ, from ضَرَبَ; اضْطَرَبَ, or اضْطَرَّ, from ضَرَبَ; اضْطَلَعَ, اضْطَرَّ, from ضَلَعَ.

REM. *a*. The letter **ص** sometimes assimilates the following **ط** ; B
as **اَصْبَرَ**, **اَصْفَى**, **اَصْلَى**, **اَصْلَحَ**, **اَصَادَ**, for **اِصْطَبَرَ**, etc.

REM. *b.* From ضَجَعَ the form اَطْجَعَ also occurs.

[117*. If the second radical be ت the characteristic ت of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel ا is unnecessary and disappears. Thus for اِسْتَرَّ we may have سَرَّ or سِرَّ; Imperf. يَسَرُّ, يَسِرُّ or يَسْرِ or even يَسْرُ (with a furtive *kesra* to the first radical); Part. act. مُسَرَّر (مُسَرِّر); Inf. سِتَّار (see § 202, C rem. *a*). Similar forms from verbs whose second radical is د, ذ, ص or ط occur (or are recorded as variants) in the Kōr'an (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadrilateral Verb.*—Table IV.

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§ 69—72).

REM. *a.* The ع , which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the trilateral (see § 112).

REM. *b*. As mentioned in § 45, rem. *d*, words like هَرَّاق (for أَرَّاق), *to pour out*, and هَيَّيْمَنَ, *to believe*, are treated as quadriliterals:

A The latter is inflected exactly like قَمَطَرَ, but the former is irregular: Imperf. يَهْرِقُ, Imperat. هَرِقْ, Nom. act. هَرَاقَةٌ, Perf. Pass. هَرِقَ. The form أَهْرَاقُ, Imperf. يَهْرِقُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يَسْطِيعُ. [Also, in verse, we find مُسْتَطَارٌ for مُسْطَارٌ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatae* (ظ'ظ). The Arab grammarians name them اَلْفِعْلُ اَلْأَصْمُ, the solid verb, or اَلْفِعْلُ اَلْمُضَاعَفُ, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèsdid. E.g. فَرَّ to flee, for فَرَّرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمِمَ; حَبَّ to become dear (to one), for حَبَّبَ; لَبَّ to become wise or intelligent, for لَبَّبَ.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يَجَلُّ for يَجْلِلُّ, يَمْدُّ for يَمْدُدُّ, يَمَلُّ for يَمْلُلُّ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمْدُدُّ, يَفْرُرُ, لَبَّبْتُ, مَلَلْتُ, فَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَلَ, have damma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

water (camels) a second time, *نَمَّ* to spread abroad or divulge secretly, *أَهَرَ* to abhor, detest, Imperf. *يَبُتُّ* or *يَيْتُّ*, etc. One verb has only *kèsra*, viz. *حَبَّ* to love (instead of the common IV. *أَحَبَّ*), Imperf. *يَحِبُّ*.

REM. b. Uncontracted verbs of the forms *فَعَلَ* and *فَعَّلَ* sometimes occur; as *صَكَكَ* to be knock-kneed or weak in the hocks, *مَشَّشَ* to have a swelling [splint] on the pastern (of a horse), *أَلَّلَ* to smell badly, *ضَبَّ* to abound in lizards (*ضَبٌّ*), *لَحَحَ* to be sore (of the eye), *فَطَطَ* to be curly, *حَكَكَ* to have its hoof worn at the edges (of a horse, etc.); *لُبَّبَ* to be wise or intelligent, *دُمِّرَ* to be ugly, *شُرِّرَ* to be bad, *فَكَكَ* to be silly, in one's dotage, *عَزَزَ* to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like *فَرَّرَتْ*, *مَدَدَتْ*, *ظَلَّلَتْ*, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to C the first radical; as, *رَدَّتْ*, *رَدَّنْ*, for *رَدَدَتْ*, *رَدَدَنْ*, *أَحَسَّتْ* for *أَحَسَّتْ*, *ظَلَّتْ* or *ظَلَّتْ* for *ظَلَّلَتْ*, *مَسَّتْ* for *مَسَّسَتْ* (compare the Aramaic form *בִּזְזַת* for *בִּזְזִית*) [also *يَقْرَنَ* for *يَقْرِرنَ*, *يُزْفَنَ* for *يُزِفْنَنَ* etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong *ـى*, as *قَصَّيْتُ* for *قَصَصْتُ*, *اسْتَسَرَّيْتُ* for *اسْتَسَرَّرْتُ*, a form which is not uncommon in the fifth conjugation, as *تَسَرَّيْتُ*, *تَلَعَّيْتُ* for *تَلَعَّضْتُ*, *تَقَضَّيْتُ*, *تَلَعَّيْتُ*, *تَقَضَّيْتُ*, *تَلَعَّيْتُ*, *تَقَضَّيْتُ*, *تَلَعَّيْتُ* (compare in the Hebrew Imperf. *תִּסְפְּרֶנִּי* for *תִּסְפְּרֶנִּי*); or (b) the long vowel *ـا*, as *مَدَّاتِ* for *مَدَدْتُ* (compare in Hebrew *סִפְּרֶנִּי*, where *ō = ā*). The form described under 2 a is the usual one in modern Arabic, but in N. Africa *ai* becomes *ī*, as *reddīt* for *رَدَّيْتُ*. Such forms as *أَحْسَيْتِ* for *أَحَسَّتِ* also occur.—Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Fakīh s.v. *زَفَّ*.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fèṭha* or *kèsa*; in those that have *u*, it may be any one of the three vowels. E.g. يَعْضُ or يَعْضُ, يَمَلُّ or يَمَلُّ, for يَعْضُ, يَمَلُّ; يَفِرُّ or يَفِرُّ, يَحِبُّ or يَحِبُّ, for يَفِرُّ, يَحِبُّ; يَمُدُّ, يَمُدُّ, or يَمُدُّ, يَمُدُّ, for يَمُدُّ, يَمُدُّ*.

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as اِفْرُرُوا, اِفْرُرَا, اِفْرُرِي. When the usual contraction takes place, the prosthetic èlif is obviously no longer necessary, and therefore the Arabs say فِرُوا, فِرَا, فِرِي—not اِفْرُوا, اِفْرَا, اِفْرِي,—instead of اِفْرُرِي, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic ا; e.g. عَضُّ for اِعْضُ, اِفْرُرُ for فِرُّ, اُمْدُدُ for مُدُّ.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رُدُّهُ (رُدُّهُ), عَضُّهُ (عَضُّهُ), but رُدَّهَا, عَضَّهَا, not رُدَّهَا, عَضَّهَا. In the *wasl* (§ 20) say رَدَّ الْقَوْمَ or رَدَّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, تَفَرَّرَ, اِفْرَرَّ, and اِفْرَارَّ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of Hîgâz, the contracted to that of Tamîm, *Fâik* ii. 566.—De G. Cf. Sîbawèih ii. 443.]

REM. In the Passive some of the Arabs substituted *kèsra* for *A* *damma*, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and *damma* (technically called *الإشمام*, giving the one vowel a scent or flavour of the other), as رُدَّ, سُدَّ, *rüddu*, *süddu* (with the German *ü* or French *u*), instead of *rudda*, *sudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fèthā* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَّ, حَاجَجَ, شَاقَقَ, شَاحَحَ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُحَاجَجَةٌ, not unfrequently occur. Forms like تُفَوِّرَرُ, فُورِرَرُ, and اِفْرِيرَارُ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أَذِلَّهُ for أَذِلَّهُ, أَقِلَّهُ for أَقِلَّهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَلَّ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *ëlif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ی (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals (Verba Hèmzata).*—Tables VI., VII., VIII.

B **130.** These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hèmzatae*). The following sections point out wherein they differ from the strong verbs.

131. If the èlif with hèmza and gèzma, at the end of a syllable (إ), be preceded by one of the heterogeneous vowels ðamma and kèsra, it is converted, after the ðamma, into و with hèmza (ؤ); after the kèsra, into ی with hèmza (ئ). Hence بُرِئْتُ for بُرِأتُ, 1st pers. sing. Perf.

C Pass. of يُوَثَّرُ for يَأْتُرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَثَّرَ; دَنُوتٌ and شَنِتٌ for دَنَاتٌ and شَنَاتٌ, 2d pers. sing. masc. Perf. Act. of دَنُوٌ and شَنِىٌ, for دَنَأٌ and شَنَأٌ (see § 133).

132. The و and ی represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hèmza* is expressed by ؤ, ئ or by ء alone without a *kursī*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hèmza is retained, not only to show their origin from ^أ but also to A remind us that the syllables ^و and ^ي are not to be confounded in pronunciation with ^و, ^ū, and ^ي, ^ī. The damma and kèsra remain short, whilst ^و and ^ي are pronounced like ^أ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as ^{دَنُوْ}, *danu'-a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as ^{سَنَنْتَ}, *sanī'-ta*, not *sanī-ta*).

REM. a. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that ^و and ^ي, when preceded and followed by vowels, become ^و and ^ي; except when the former has damma (^و) and the latter kèsra (^ي), as explained in §§ 133-4. The modern Arab also pronounces ^و and ^ي like the long vowels ^و ^ū and ^ي ^ī. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatae into verba tertice yā, as ^{قَرَى} for ^{قَرَأَ}, *to read*, ^{قَرَيْتُ} for ^{قَرَأْتُ}, ^{يَقْرِى} for ^{يَقْرَأُ}. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'ān, which was originally written down in the D Hīgāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote ^{جَاك}, ^{جَيْت}, ^{بُوس} because they said *ba'usa*, *ġīta*, *ġāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ġi'ta*, *ġā'aka* and this was expressed, without touching the old consonants, by writing ^{جَاءَك}, ^{جِئْت}, ^{بُؤْس}. Rules for writing hèmza as ^و, ^ي or ^ء are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'ān.]

- A REM. *b.* The hêmza gèzmatum over **و** and **ي** falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence **اَيَسِرُ**, not **اَيْسِرُ**, Imperat. of **أَسَرَ**; **اَيَذَنْ**, not **اَيْذَنْ**, Imperat. of **أَذَنْ**; **اَوْمَلْ**, not **اَيْمَلْ**, Imperat. of **أَمَلْ**; **اَوْتِمِرْ**, not **اَيْتِمِرْ**, 3d pers. sing. Perf. Act. VIII. of **أَمَرَ**; **اَوْتِمِنْ**, not **اَيْتِمِنْ**, 3d pers. sing. Perf. Pass. VIII. of **أَمِنَ**, all with êlif
- B conjunctionis (**هَمْزَةُ الْوَصْلِ**); **اَوْمِنْ**, not **اَيْمِنْ**, 3d pers. sing. Perf. Pass. IV. of **أَمِنَ**; **اِئْمَانُ**, not **اَيْمَانُ**, Infin. IV. of **أَمِنَ**; **اَوْتِرْ**, not **اَيْتِرْ**, 1st pers. sing. Imperf. Act. IV. of **أَثَرَ**, all with êlif separationis (**هَمْزَةُ الْقَطْعِ**).—When a word of this sort, beginning with the êlif conjunctionis, comes into the wasl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by **و** or **فَ**, and, it is usually rejected; as
- C **وَأْتِمِرُوا**, (from **اِتِ**, Imper. of **أَتَى** to come), **فَأْتِ**, **فَأْمَلْ**, **فَأَذَنْ**, **وَأَسِرْ**, **فَأْتِمِنْ**. In other cases it is retained, and the radical hêmza is left in its altered form (**وِ**, **يِ**); as **بَعْدَ اِتِّلَافٍ** *fā'tazarat*, **اَلَّذِي اَتْتَنَا** *alḥudātina*, **يَقُولُ اَتَذَنْ** *yakūlūdan*, **اَلَّذِي اَتْتِمِنْ** (also written **اَلَّذِي اَتْتِمِنْ**) *alḥadītumina*. In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e. g. *alḥudātinā*, *yakūlūdan*, *alḥadītumina* (as if written **اَلْهَدَاتِنَا**, **يَقُولُونْ**, **اَلْهَدَاتِنَا**).
- D REM. *c.* **أ** is always retained after fèṭḥa in the ancient language, as **يَأْسِرُ**; but in modern Arabic it passes into the êlif of prolongation, as **يَأْمُرُ**, **يَأْكُلُ**, for **يَأْمُرْ**, **يَأْكُلْ**. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as **يَلْتَكُمُ** for **يَأْتِكُمُ** Sūra xlix. 14.] Those who used the form **تَعْلِمُ** (see § 94, rem. *c*) also said **تَيْشُمُ** for **تَيْشُمُ**, from **أَتِمُ**.

133. In the same way, **أ** passes into **و** or **ئ**, when it is pronounced **أ** with **ḍamma** or **kèsra** and preceded by **fèṭḥa**, or with **fèṭḥa** and preceded by **ḍamma** or **kèsra**; and into **ئ**, when it is pronounced with **kèsra** and preceded by **ḍamma** (see § 17, *b*). E.g. **يُؤَسُّ**, for **يَأَسُّ**, *to be brave*; **يُلَآئِمُ**, for **يُلَآءِمُ** or **يُلَآئِمُ**, *it agrees with*, Imperf. III. of **لَآمَ**; **دَنُوْا**, for **دَنُواْ**, *agree with, be reconciled to*, Imperat. VIII. of **لَآمَ**; **يُوَتِّرُ**, for **يُأَتِّرُ**, *an impression is made*, Imperf. Pass. II. of **أَثَرَ**; **اِئْتَامُ**, for **اِلتِآمُ**, Infin. VIII. of **لَآمَ**; **سُئِلَ** he *was asked*, for **سُئِلَ**, Perf. Pass. of **سَأَلَ**; **لُؤِيْمٌ** *peace is made (between them)*, for **لُؤَامٌ**, Perf. Pass. III. of **لَآمَ**.

REM. At the end of a word, **أ**, pronounced with **ḍamma** and preceded by **fèṭḥa**, is usually left unchanged; as **يَهْنَأُ**, **قَرَأَ** from **يَهْنَأُ**, **يَقْرَأُ** from **يَهْنَأُ**, Imperf. Pass. II. of **بَرَى**, instead of **يَقْرُوْا**, **يَهْنُوْا**. But the latter form is commonly used before the accusative suffixes, as **يَقْرُوْهُ**.

134. Finally, **أ** pronounced with **ḍamma** or **kèsra** (**أ** or **إ**), becomes **و** or **ئ** at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. **يُؤَسُّ**, for **يَأَسُّ**, Imperf. of **بَوَسَ**; **مَسْأُولٌ**, for **مَسْأُولٌ**, Pass. Particip. of **سَأَلَ**; **يُنْأَمُ**, for **يُلْأَمُ**, Imperf. of **نَأَمَ**, *to groan, to twang*; **يُلْأَمُ**, for **يُلْأَمُ**, *he acts stingily and meanly*, Imperf. IV. of **لُؤِمَ**; **اِسْتَلِيْمٌ**, *put on armour*, Imperat. X. of **لَآمَ**.

REM. **أ** at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. **اِثَارٌ**, **اُثِرَ**.

D

135. At the beginning of a word, if an **èlif productionis** follows the radical **أ**, the two **èlifs** are combined into one, which is written either with **mèdda** alone, or with **mèdda** accompanied by a **hèmza** to the right of the **èlif**, or sometimes with **hèmza** and a perpendicular **fèṭḥa** (see § 6, rem. *a*); as **أَمَرَ**, **أَمَرَ**, or **أَمَرَ**, for **أَمَرَ**, *to consult*, III. of

A **أَمَرَ** *to order*. The same thing takes place when a radical **أ** with gèzma (**أ**) is preceded by an èlif hèmzatum with fèṭḥa (compare § 132, rem. *b*); as **أَثَرَ**, **أَثَرٌ**, or **أَثَرٌ**, for **أَثَرٌ**, *to prefer*, IV. of **أَثَرَ**. In old Mss. we often find **أَثَرَ**, **أَمَرَ**.

136. In a more modern stage of the language, èlif hèmzatum with fèṭḥa passes into **و**, when preceded by fèṭḥa and followed by an B èlif of prolongation (compare § 17, *b*, rem. *b*); as **تَأَمَّرُوا**, for **تَأَمَّرُوا**, or **تَأَمَّرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**; **تَوَاحَيَا**, for **تَأَخَيَا** or **تَأَخَيَا**, *the two became intimate friends*, from **أَخَا** (for **أَخَوَا**).

REM. The same change sometimes takes place even with the initial èlif of the third form; as **وَأَخَى** *to be intimate with*, **وَأَزَى** *to be opposite or parallel to*, **وَأَسَى** *to console*, **وَأَكَلَ** *to eat along with*, C for **أَخَى**, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, *b*, rem. *b*, **و** took the place of **و**; as **مُوَاسَى**, **يُوَاسِي**, and **مُوَاسَاةٌ**.

137. The verbs **أَخَذَ** *to take*, **أَمَرَ** *to order*, and **أَكَلَ** *to eat*, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُلْ**.

138. When preceded by **و** or **ف**, and, the Imperative **مُرْ** generally recovers its radical èlif, **وَأَمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُلْ**, D which make only **وَخُذْ**, **فَكُلْ**. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. *b*; and on the Imperative of **أَتَى**, *to come*, see also § 175, rem. *a*.

139. The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic **ت** of that form; **اتَّخَذَ**, for **إِتَّخَذَ** (§ 132, rem. *b*), *to take for oneself*.

REM. *a*. The same assimilation sometimes takes place in **أَنَزَّ**, *to put on one the article of dress called إِزَارٌ*, and **أَجَرَ**, *to give wages*, which makes **إِتَنَزَرَ** or **إَتَنَزَرَ**, *to put on an 'izār*, and **إِتَجَرَ** or **إَتَجَرَ** *to*

give alms, to receive wages; still more rarely in *أَمِنَ*, to be safe, *أَتَمَنَ*, for *أَيْتَمَنَ*, to trust or confide in, and *أَهَلَ*, to marry, *أَيْهَلَ*, for *أَيْهَلَ*, do.—The tenth form of *أَخَذَ* may also lose its *èlif* and be written *أَسْتَحَذَ*.

REM. *b.* From the above assimilated forms are derived the secondary radicals *تَخَذَ*, to take, and *تَجَرَ*, to trade (see § 148, rem. *b*). Compare in Syriac ܬܚܕܐ, ܬܠܬܐ, ܬܠܬܐ; and with B ܬܚܕܐ, ܬܠܬܐ, if from the rad. ܬܚܕܐ.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. *و* et *ي* (§ 149, etc.), and take an *èlif* of prolongation instead of the radical hèmza with fèṭḥa. This is particularly the case with the verb *سَأَلَ* to ask, which has *سَأَلَ* for *سَأَلَ*, 2d pers. sing. m. *سَلْتَ* [not *سَلْتِ*], *يَسْأَلُ* for *يَسْأَلُ*, *يَسْأَلُ* for *يَسْأَلُ*, *سَلْ* for *إِسْأَلْ* (Imperat.), Perf. Pass. *سِيلَ*.—Sometimes the *èlif* hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. *يَسْأَلُ* C for *يَسْأَلُ*, from *سَأَلَ*; *يَرَى* for *يَرَى*, from *رَأَى* to see; *أَلَكْ* to send, for *أَلَّكَ*, whence *مَلَكْ*, for *مَلَأَكَ*, an angel (ܡܠܐܝܬܐ).

REM. *a.* The Imperative *سَلْ* makes in the fem. *سَلِي*, du. *سَلَا*, plur. *سَلُوا*, not *سَالِي*, etc. When preceded by *و* and *ف*, we may say *وَأَسْأَلْ* or *وَسَلْ*, *فَأَسْأَلُوا*, *فَسْأَلُوا* (§ 21, *d*, rem. *b*), or *فَسَلُوا*.

REM. *b.* The elision of the *èlif* occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. Verbs which are more especially called Weak Verbs (§ 128, *b*).

141. These likewise fall into three classes, according as the letter *و* or *ي* is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. *و* et *ي*).

A A. Verbs of which the First Radical is **و** or **ي** (*verba primæ rad. و et ي*).—Table IX.

142. Those verbs primæ rad. **و**, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E.g. **وَلَدَ** to bear children, Imperf. **يَلِدُ** for **يُولِدُ**, Imper. **لِدْ** for **اِلِدْ** (**اُولِدْ**); **وَعَدَ** to promise, Imperf. **يَعِدُ** for **يُوْعِدُ**, Imper. **عِدْ** for **اِيعِدْ** (**اُوْعِدْ**).

REM. a. Eight verbs primæ rad. **و**, of the form **فَعَلَ**, have in the Imperf. **يَفْعُلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَّقَ** to trust or confide in, **يَتَّقُ**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرِغُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرَى** to be firm and hard (of fat), **يَرَى**; **وَفَّقَ** to be in good condition and handsome, **يَفْقُ**; **وَلَّى** to be near, to be in charge of, **يَلَى**; **وَمَقَى** to love, **يَمَقُ**. Of these **وَرَعَ** has also dialectically the form **يَوْرَعُ**, and a few more admit both forms; e.g. **وَجَرَ** to be angry with, full of hatred of, **يَجِرُ**; **وَعَرَ** to be rough and broken (of ground), **يَوْعَرُ**; **وَعَرَ** to be hot, angry, **يَوْعَرُ**; **وَلَهُ** to be stupefied with grief, to be melancholy, **يَلَهُ**; **يَوْلَهُ**; **وَهَلَ** to be cowardly, to forget, **يَهَلُ**.

REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **عَمَّ**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجِلَ** to be afraid, **يَوْجَرُ** or **يَوْجَلُ**; **اِيجَرَ** or **اِيجَلُ** (for **اُوْجَرَ** or **اُوْجَلُ**); **وَجَعَ** to be in pain, **يَوْجَعُ**; **وَحَلَ** to stick

in the mud, يُوْحَلْ ; وَبِقْ to perish, يُوْبِقْ ; وَبُوْ to be visited by the mur- A
rain, يُوْبُوْ ; وَبَلْ to be unwholesome or insalubrious, يُوْبَلْ ; وَضُوْ to be
clean and fair, يُوْضُوْ. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminatae ; as وَدَّ (for وَدِدَ) to
love, يُوْدُّ for يُوْدِدُ , اُوْدِدُ for اُوْدِدُ .

REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fèṭḥa, some Arabic dialects change the و into ا or ی. E.g. يُوْجَلْ and يِيْجَلْ, for يُوْجَلْ, B
from وَجَلْ, to be afraid : يَاجَعُ and يِيْجَعُ or يِيْجَعُ, for يُوْجَعُ, from
وَجِعَ, to be in pain ; يَاهَمُ and يِيْهَمُ, for يُوْهَمُ, from وَهَمَ, to make
a mistake. Others even use the forms يِيْجَلْ, يِيْجَعُ, and يِيْهَمُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms C is fèṭḥa.

وَدَّعَ to let alone,	يَدَّعُ,	دَّعَ.
وَذَرَ to let alone,	يَذَرُ,	ذَرَ.
وَزَعَ to restrain,	يَزَعُ,	زَعَ.
وَسَّعَ to be wide or spacious,	يَسَّعُ,	سَّعَ.
وَضَعَ to put down or place,	يَضَعُ,	ضَعَ.
وَطَأَ to trample upon,	يَطَأُ,	طَأَ.
وَقَعَ to fall,	يَقَعُ,	قَعَ.
وَهَبَ to give,	يَهَبُ,	هَبَ.

D

REM. a. The reason why the و is elided in these verbs probably is, that the fèṭḥa of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ر).

REM. b. وَدَّعَ and وَذَرَ are not used in the Perf.

A **145.** In those forms in which a *kèsra* or *ḍamma* precedes a vowelless *و*, the *و* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِجْلُ*, *اِيدُ*, for *اُجْلُ*, *اُودُ*, Imperat. I.; *اِبراقُ* for *اُوراقُ*, Perf. XI.; *اِيداعُ*, *اِستيداعُ*, for *اُوداعُ*, *اِستوداعُ*, Infin. IV. and X.; *يُوجبُ* for *يُوجِبُ*, Imperf. Act. IV.; *اُوجبُ*, *اُستودعُ*, for *اُوجِبُ*, *اُستودِعُ*, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. *و*, the *و* is sometimes changed into *أ*, on account of a certain repugnance of the Arabs to the sound of the syllable *وُ*; e.g. *اُقتُ*, for *وُقتُ*, *it is fixed or determined* (of time); *اُحى*, for *وُحى*, *it is revealed*.

146. Verbs primæ rad. *ى* are inflected in almost all their forms like the strong verbs; e.g. *يَسِرُ* *to play at hazard, or to be gentle, easy*, *يَسِرُ*; *يَفَعُ* *to ascend* (a hill), *to be grown up*, *يَفَعُ*; *يَقِظُ* *to be awake*, *يَقِظُ*; *يَقِظُ* *do.*, *يَقِظُ*; *يَنَعُ* *to become ripe*, *يَنَعُ* or *يَنَعُ*.

C REM. *يَسِرُ*, *to be dry*, has *يَيْبَسُ* or *يَيْبِسُ*, and *يَيْئَسُ*, *to despair*, *يَيْئَسُ* or *يَيْئِسُ*. See § 92, rem. *a*. Dialectic varieties are *يَابَسُ*, for *يَيْبَسُ*, and *يِيَّاسُ* or *يِيَّاسُ*, for *يَيْئَسُ*. See § 143, rem.

147. In those forms in which a *kèsra* or *ḍamma* precedes a vowelless *ى*, the *ى* is changed into *ى* or *و* productionis, according to the preceding vowel. Hence *اِيسِرُ* for *اُيسِرُ*, Imperat. I.; *اِيسَارُ* and *اِستيسَارُ*, for *اُيسَارُ* and *اُستيسَارُ*, Infin. IV. and X.; *يُوسِرُ*, *يُوقِظُ*, for *يُيسِرُ*, *يُيقِظُ*, Imperf. Act. IV. of *يَسِرُ* and *يَقِظُ*.

148. In the eighth form, *و* and *ى* are assimilated to the characteristic *ت*, producing *تُ* for *وُتُ* and *يُتُ*; as *اِتَّعَدَ*, for *اِيتَّعَدَ*, *(اوتَّعَدَ)*, *to receive a promise*; *اِتَّسَرَ*, for *اِيتَّسَرَ* (*ايتَّسَرَ*), *to play at hazard*.

REM. *a*. Sometimes, however, although many grammarians disapprove of it, *و* and *ى* are not assimilated to the *ت*, but pass after *fèṭḥa*, *ḍamma*, and *kèsra*, into the homogeneous letters of prolonga-

tion, *و*, *ی*. E.g. *اُوتَعَدَ* for *اِيتَعَدَ*, *اُوتَصَلَ* for *اِيتَصَلَ* (§ 145), *اُوتَسَّرَ* for *اِيتَسَّرَ*, *اُوتَسَّرَ* for *اِيتَسَّرَ* (§ 147), in the Perf.; *يَاتَصِلُ* for *يَاوُتَصِلُ*, *يَاتَعِدُ* for *يَاوُتَعِدُ*, *يَاتَسِّرُ* for *يَاوُتَسِّرُ*, in the Imperf. Compare § 139, and rem. *a*.

REM. *b*. From these assimilated forms are derived secondary radicals; such as *تَجَهَّ* to turn oneself towards, to face; *تَخَمَّرَ* to suffer from indigestion; *تَسَعَّ* to be wide or spacious; *تَقَى* to fear (God); *تَلَدَّ* to be born in one's house (of a slave), to be hereditary, inherited, B or long possessed; *تَكَلَّ* to rely upon; *تَلَّهَ* to be stupefied by grief, to be melancholy; *تَلَا*, or *تَلَى*, to follow; and in the fourth form, *أَتَكَّأَ* to make one lean, to prop him up; *أَتَلَجَّ* to insert; *أَتَهَمَّ* to suspect a person. Compare § 139, rem. *b*.

REM. *c*. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 seq.

B. *Verbs of which the Second Radical is و or ی (verba mediæ radicalis و et ی).—Tables X.—XIII.* C

149. *Verba mediæ rad. و et ی* (called by the Arab grammarians *الْفِعْلُ الْأَجُوفُ*, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the *و* or *ی* is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g. D

<i>يَقُولُ</i> , he says,	becomes	<i>يَقُولُ</i> , Imperf. Act. I.
<i>يَسِيرُ</i> , he goes,	„	<i>يَسِيرُ</i> , do.
<i>يَخُوفُ</i> , he is afraid,	„	<i>يَخَافُ</i> , do.
<i>يَهَيَّبُ</i> , he is afraid,	„	<i>يَهَابُ</i> , do.
<i>يُقُولُ</i> , it is said,	„	<i>يُقَالُ</i> , Imperf. Pass. I.
<i>يُقِيلُ</i> , pardon is granted,	„	<i>يُقَالُ</i> , Imperf. Pass. IV.

A	يُقَوْمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوَمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا, do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَيْنَ, <i>he softened,</i>	„	أَلَانَ, do.
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتُلِنَ, <i>he was thought gentle,</i>	„	أُسْتُلِنَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *ا*, *و*, *ي*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for	يَقُولُ (يَقُولُ), Jussive Act. I.
	يَسِرُ, „	يَسِيرُ (يَسِيرُ), do.
	يَخَفُ, „	يَخَافُ (يَخَوْفُ), do.
	يَقُلُ, „	يَقَالُ (يُقُولُ), Jussive Pass. I.
	يَقِمُ, „	يُقِيمُ (يُقَوْمُ), Jussive Act. IV.
	أَقِلُ, „	أَقِيلُ (أَقِيلُ), Imperat. IV.
	أَقِمُ, „	أَقِيمُ (أَقَوْمُ), do.
D	أَقَامَتْ, „	أَقَامَتْ (أَقَوْمَتْ), 2d p. sing. m. Perf. Act. IV.
	أَقَادَتْ, „	أَقِيدَتْ (أَقُودَتْ), do. Pass. IV.
	أُسْتُلِنَتْ, „	أُسْتُلِنَتْ (أُسْتُلِنَتْ), do. Pass. X.
	أَقَامَنَ, „	أَقَامَنَ (أَقَوْمَنَ), 3d p. plur. f. Perf. Act. IV.
	أَقَامَنَ, „	أَقَامَنَ (أَقَوْمَنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُونُ for يَكُنُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic ا (see §§ 98 and 122). E.g.

اَقُولُ	becomes successively	اَقُلُ,	اَقُلْ,	قُلْ.	
اَسِيرُ	„ „	اَسِرْ,	اَسِرْ,	سِرْ.	
اَخُوفُ	„ „	اِخَافُ,	اِخَفْ,	خَفْ.	
اِهْيَبْ	„ „	اِهَابْ,	اِهَبْ,	هَبْ.	
اَقُولُوا	„ „	اَقُولُوا,	...	قُولُوا.	B
اَسِيرُوا	„ „	اَسِيرُوا,	...	سِيرُوا.	
اَخُوفُوا	„ „	اِخَافُوا,	...	خَافُوا.	
اِهْيَبُوا	„ „	اِهَابُوا,	...	هَابُوا.	

153. If three open syllables follow one another in immediate succession, the first of which has fêṭḥa and the last any vowel, then the و or ی of the middle syllable is changed into êlif productionis, without any regard to the nature of the vowel that accompanies it. C E.g.

قَوَمَ	becomes	قَامَ,	Perf. Act. I.	
خَوْفَ	„	خَافَ,	do.	
طَوَّلَ	„	طَالَ,	do.	
سَيَّرَ	„	سَارَ,	do.	
هَيَّبَ	„	هَابَ,	do.	
اِنْقَوَدَ	„	اِنْقَادَ,	Perf. Act. VII.	
يَنْقَوِدُ	„	يَنْقَادُ,	Imperf. do.	D
اِقْتَوَدَ	„	اِقْتَادَ,	Perf. Act. VIII.	
اَزْدَدَ	„	اَزْدَادَ,	do.	
يَزْدَدُ	„	يَزْدَادُ	Imperf. do.	

REM. The forms *زَيْل* and *كَيْد* are mentioned as being dialectically used instead of *زَال* (for *زَيْل*), *to cease*, and *كَادَ* (for *كَوَدَ*), *to be near or on the point of*.

- A **154.** But if the vowel of the first syllable be damma, and the و or ی is accompanied by kèsra, the damma is elided and the kèsra substituted in its place, in consequence of which the و or ی becomes ی productionis. E.g.

	قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ,	Perf. Pass. I.
	سَيْرٌ	„	(سَيْرٌ)	سِيرَ,	do.
	أُسْتُوقَ	„	(أُسْتُوقَ)	أُسْتِيقَ,	Perf. Pass. VIII.
B	أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِرَ,	do.

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سِيقَ (سوق), غِيضَ (غيض), and the like, some Readers of the Kōr'an give the vowel ī an *an* إِشْمَامُ الضَّمِّ, a scent or flavour of the u-sound (حَرَكَةٌ بَيْنَ الضَّمِّ وَالْكَسْرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *jūda*.

- C REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ی, and changing those letters into و productionis; as قَوْلٌ (for قَوْلٌ, قَوْلٌ), حَوْكٌ (for حَوْكٌ, حَوْكٌ), بُوعٌ (for بُيَعٌ, بُيَعٌ), أُخْتَوَرٌ (for أُخْتِيرَ, أُخْتِيرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سُيِلَ, سِيلَ, *sūla*, and سُولَ.

- D REM. c. In forms like أُخْتِيرَ, أُسْتِيقَ, some assimilate the vowel of the prosthetic èlif to the following ī, أُخْتِيرَ, أُسْتِيقَ, pronouncing *i* or *ü*.

155. If the first radical has fèṭḥa and the third is without a vowel, three cases arise.

(a) The second radical is و or ی with fèṭḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fèṭḥa of the first radical into damma, if it was و, and into kèsra, if it was ی. E.g.

قُمْتُ	for	قَوْمْتُ,	2d pers. sing. m. Perf. Act. I.
سَرْتُ	„	سَيْرْتُ,	do.

(b) The second radical is **و** with damma or **ی** with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fèṭḥa of the first radical into the homogeneous vowel. E.g.

طَلْتُ for طَوَلْتُ, 2d pers. sing. m. Perf. Act. I.

هَبْتُ ,, هَبَيْتُ, do.

(c) The second radical is **و** with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fèṭḥa of the first radical into kèsra. E.g.

خَفْتُ for خَوَفْتُ, 2d pers. sing. m. Perf. Act. I.

مِتَّ ,, مَوَتَ (مَوْتَتَ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the **ی** productionis (§ 154) is shortened into kèsra, according to § 25. E.g.

بِعْتُ for بِيَعْتُ (بِيَعْتُ), 2d pers. sing. m. Perf. Pass. I.

لِمْتُ ,, لِيَمْتُ (لَوِمْتُ), do.

أَسْتَقْتُ ,, أَسْتَيْقْتُ (أُسْتُوْقْتُ), do. VIII.

REM. *a.* In verbs mediæ rad. **ی**, and in those mediæ rad. **و** of the form فَعَلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بَعْتُ for بِيَعْتُ (§ 155, *a*) and خَفْتُ for خَوَفْتُ (§ 155, *c*).

REM. *b.* Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer قَوْلَ, بُوعَ, say قُلْتُ, بُعْتُ. [The prophet himself in the *ḥadīth al-wahy* says فَهَلْتُ.—De G.]

157. Most verba mediæ rad. **و** take damma, and most verba mediæ rad. **ی** kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَلَ), *to move away*, comes يَزُولُ (يَزُولُ); from نَالَ (نَوَلَ), *to give in a present*, يَنُولُ (يَنُولُ); from طَالَ (طَوَلَ), *to be long*, يَطُولُ (يَطُولُ, § 93); from زَانَ (زَيْنَ), *to adorn*, يَزِينُ (يَزِينُ); from سَارَ (سِيرَ),

- A *to go*, *يَسِيرُ* (*يَسِيرُ*). But in some, which are of the form *فَعَلَ*, the Imperf. takes *fetha* (§ 92); e.g. from *زَالَ* (*زِيلَ*), *to cease*, comes *يَزَالُ* (*يَزِيلُ*); from *نَالَ* (*نِيلَ*), *to get, obtain*, *يَنَالُ* (*يَنِيلُ*); from *شَاءَ* (*شَيْئَ*), *to wish*, *يَشَاءُ* (*يَشِيئُ*); from *خَافَ* (*خَوْفَ*), *to fear*, *يَخَافُ* (*يَخَوْفُ*); from *نَامَ* (*نَوْمَ*), *to sleep*, *يَنَامُ* (*يَنُومُ*). *مَاتَ*, *to die*, has usually the form *مُتَّ* (for *مَوْتُ*, *مَوْتُتُ*, Heb. *מת*, Syr. *ܡܬܬ*) in the Perfect, and *أَمُوتُ* (Heb. *ימות*, Syr. *ܡܬܬܐ*) in the Imperfect, though *مُتَّ*, *يَمَاتُ*, and *يَمِيْتُ* are mentioned by the lexicographers.

158. In verba mediæ rad. *و* et *ي*, of which the third radical is *ت* or *ن*, these letters combine with an initial *ت* or *ن* in the nominal suffixes so as to form *تَّ* and *نَّ*. E.g. *مُتَّ*, *مُتَّمَّ*, for *مُتَّ*, *مُتَّمَّ*, from *مَاتَ* (*موت*) *to die*; *بَتَّ*, for *بُتَّ*, from *بَاتَ* (*بيت*) *to pass the night*; *صَنَّ*, for *صُنَّ*, and *يَصَنَّ*, for *يَصُنَّ*, from *صَانَ* (*صون*) *to guard*; *بَنَّا*, for *بِنَّا*, and *يَبْنَنَ*, for *يَبْنِنَ*, from *بَانَ* (*بين*) *to be separate*. See § 90, rem. *a, b, c*.

159. In the Passive of the third and sixth forms of verba mediæ rad. *و*, the *و* productionis (§ 108) does not coalesce with the second radical into *وَّ*, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (*قَوَّلَ* and *تَقَوَّلَ*). Hence we write *قُوْوِلَ*, *تَقُوْوِلَ*, not *قَوَّوِلَ*, *تَقَوَّوِلَ*. For the same reason, no coalition takes place in the same forms of verba mediæ rad. *ي*, which are always written, for example, *بُوِيعَ* and *تَبُوِيعَ*. See § 11, rem. *a*.

160. Some verba mediæ rad. *و*, and a few mediæ rad. *ي*, of the form *فَعَلَ*, are inflected throughout like strong verbs; as *أَوْدَ* *to be curved or bent*, Imperf. *يَأْوُدُ*; *سَوَدَ* *to be black*, Imperf. *يَسْوَدُ*, IV. *أَسْوَدَ*; *عَوَرَ* *to be one-eyed*, Imperf. *يَعْوَرُ*, IV. *أَعْوَرَ*; *صَوَفَ* *to be woolly*, Imperf.

يَصُوفَ ; حَوَلَ to squint, Imperf. يَحُولُ, IV. أَحْوَلَ ; عَوَزَ to be wanting, A Imperf. يَعُوزُ, IV. أَعْوَزَ ; صَدَّ to have a particular disease (صَدٌّ, the glanders), said of a camel, Imperf. يَصِيدُ ; جَدَّ to have a long, slender neck, Imperf. يَجِيدُ ; غَدَّ to be tender and flexible, Imperf. يَغِيدُ ; هَيْفَ to have a slender waist, Imperf. يَهَيْفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. أَثَوَّبَ or أَثَوَّبَ, to reward, from ثَابَ to return ; أَرَّاحَ or أَرَّوحَ, to perceive the smell or odour of a B thing, from رَاحَ do. ; أَغَامَ or أَغَيَّمَ, to be cloudy, from غَامَ do. ; أَخَالَ or أَخَيَلَ, to watch a rain-cloud, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity ; as اجْتَوَرَّ to be neighbours, from the rad. جَارَ ; اِزْدَوَجَ to pair, to marry or intermarry, from the rad. زَاجَ ; اِعْتَوَرَّ to borrow, from the rad. عَارَ ; اِعْتَوَنَ to help one another, C from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اسْتَجَابَ or اسْتَجَوَّبَ, to give an answer, grant a prayer, from the rad. جَابَ ; اسْتَصَابَ or اسْتَصَوَّبَ, to consider right, from the rad. صَابَ ; اسْتَقَوَّسَ to be bent with age, from قَوَّسَ a bow ; اسْتَنْوَقَ to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ی, اسْتَتَّيَسَ to become like a he-goat (تَيْسٌ) ; اسْتَفَيْلَ to become like an elephant (فَيْلٌ).

REM. a. On اسْطَاعَ or اسْتَاعَ, shortened from اسْتَاعَ, to obey, to be able to do, X. of طَاعَ, and on the secondary اسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240–1.

REM. c. For the inflection of verbs י"ו and י"י in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

A C. *Verbs of which the Third Radical is و or ی (verba tertiæ radicalis و et ی ; اَلْفِعْلُ اَلنَّاقِصُ the defective verb).*—Tables XIV.—XVIII.

164. These verbs are of five kinds ; namely :—

(a) Verba tertiæ rad. و of the form فَعَلَ ; as غَزَا to make a foray or raid, for غَزَوْ (§ 167, a, β, a).

(b) Verba tertiæ rad. ی of the form فَعَلَ ; as رَمَى to throw, for رَمَى (§ 167, a, β, a).

B (c) Verba tertiæ rad. و of the form فَعِلَ ; as رَضِيَ to be pleased with, for رَضَوْ (§ 166, a).

(d) Verba tertiæ rad. ی of the form فَعِلَ ; as خَزِيَ to be ashamed.

(e) Verba tertiæ rad. و of the form فَعَلَ ; as سَرَوْ to be noble.

165. There are three things to be noticed regarding the third radical of these verbs ; namely, that it retains its power as a consonant, C or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely :—

(a) The third radical maintains its power as a consonant between the vowels ă—ā (وَا, يَا), ŭ--ă (وَا), ŭ—ā (وَا), ĭ—ă (يَا), ĭ—ā (يَا) ; as also when the preceding syllable ends with a consonant. E.g. غَزَوْ ; تَرْمِيَانِ, تَرْمِي, رَضِيَا, رَضِيَ ; يَغْزَوَانِ, يَغْزَوْ, سَرَوْا, سَرَوْتُ ; رَمِيَا, غَزَوْا, رَمَى. The letter و between the vowels ĭ—ă (وَا) and ĭ—ā (يَا) always passes into ی ; as رَضِيَ, غَزِيَ, for رَضَوْ, غَزَوْ. The letter ی is never found between the vowels ŭ—ă, ŭ—ā.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been رَمِيَتْ, غَزَوَتْ, رَمِيَتْ, etc., after the analogy of رَضِيَتْ, خَزِيَتْ, and سَرَوَتْ ; but the Arabs followed in the sing. the masc. forms رَمَى, غَزَا (§ 167, a, β, a), and, not being able to say غَزَات and رَمَات or رَمِيَتْ (§ 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they

A (b) If the preceding vowel be heterogeneous (—), it forms with و and ی the diphthongs َوُ and ِی. E.g. غَزَوْتُ, *gazawta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَ for َوُ, ِی for ِی and ِی for ِی, َوُ for َوُ, ِی for ِی), it is vocalised in three different ways.

(a) َوُ *aw* and ِی *ay* become \bar{a} , but for the sake of distinction we write اَ for *aw*, and ِی (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوُ, ِرَمَى for ِرَمَى, ِیَغْزَى for ِیَغْزَى and ِیَغْزَى, ِرَمَى for ِرَمَى and ِرَمَى.

(b) َوُ *uw* becomes َوُ \bar{u} ; as ِیَغْزَوُ, ِیَسْرَوُ, for ِیَغْزَوُ, ِیَسْرَوُ.

(c) ِی *iy* becomes ِی \bar{i} ; as ِرَمَى for ِرَمَى.

(b) The third radical is elided:—

a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. ِیَغْزُ, ِأَغْزُ, for ِیَغْزَوُ (ِیَغْزَوُ), ِأَغْزَوُ (ِأَغْزَوُ); ِرَمِ, ِرَمِ, for ِرَمَى (ِرَمَى), ِرَمِ (ِرَمِ); ِرَضُ, ِرَضُ, for ِرَضَى (ِرَضَى), ِرَضِ (ِرَضِ)*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مُفَعِّلٌ, etc. (see § 236), before the tènwin of damma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E.g. رَامِ for رَامِ and رَامِ; غَازِ for غَازِ and غَازِ; رَاضِ for رَاضِ and رَاضِ; رَاضِ (ِرَاضِ, رَاضِ); ِمُغْنِ for ِمُغْنِ and ِمُغْنِ; ِمُغْنِ (ِمُغْنِ, ِمُغْنِ); etc.

168. It has been already mentioned (§ 166, *a*) that when the third radical is و, it passes between the vowels ِ— \bar{a} (وَ) and ِ— \bar{a}

* [At the end of a sentence the final vowel of the Imperative is often protected by a ه, as اِمُضْ go on, اِدْنْ approach. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(وَا) into ی. After ی has been introduced in this manner into the A
3d pers. sing. masc. Perf., it maintains itself throughout the whole
inflection, as far as the above rules permit. Consequently, we get
from رَضِيَ (for رَضُو) the forms رَضِيَتْ, يَرْضَى, ارْضَى, تَرْضَيْنَ, تَرْضَيْنَ; from
غَزَى, غَزِيَتْ, تَغْزَيْنَ, تَغْزَيْنَ.

169. Final و is changed into ی in all the derived forms of the B
verb; as اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَى, تَرْضَى, تَجَلَّى, اَغْزَى, رَاضَى, غَزَى.

REM. The ninth and eleventh forms conform to this rule, in-
stead of contracting the two wāws into و. The Arabs say اِرْعَوَى to
abstain or refrain, for اِرْعَوَوْ, and not اِرْعَوَّ (اَفْعَلَّ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertiæ
rad. و, the و of the long vowel —و ū coalesces with the radical و
into و; as مَغْزُوٌّ for مَغْزُو. In verba tertiæ rad. ی, the influence of
the third radical converts this secondary و into ی, the two coalesce
into ي, and, in consequence, the preceding damma becomes kèsra; C
as مَرْمِيٌّ for مَرْمِي, مَرْمُوِي, مَرْمِي. Such verbs as رَضِيَ, in which the final ی
stands for و (§ 166, a), admit of either form, though مَرْمِي is far more
common than مَرْمُو.

REM. a. The form مَغْزِيٌّ is occasionally found in verba tert.
rad. و, instead of مَغْزُو; e.g. اَرْضُ مَسْنِيَّةٌ or اَرْضُ مَسْنَوَّةٌ, irrigated
land, from سَنَّ to irrigate, Imperf. يَسْنُو; اَنَا اَللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا; I am (like) the lion, whether attacked or attacking, from عَدَا عَلَى to D
run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for يَعْدُو).

REM. b. For verbs final و and ی as compared with the corre-
sponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

3. Verbs that are Doubly and Trebly Weak (§ 129).

171. Doubly weak verbs are divisible into two classes, each of
which comprises several varieties. The first class consists of those
which have both an êlif hêmzatum and a و or ی among their radicals;
the second of those in which the letter و or ی occurs twice.

A REM. There is no triliteral verb that has more than one radical hèmza.

172. Of the first class there are three sorts :—

(a) Verba hèmzata and primæ rad. و or ی ;

(b) Verba hèmzata and secundæ rad. و or ی ;

(c) Verba hèmzata and tertiæ rad. و or ی .

Each of these admits of two varieties, according to the position of the êlif hèmzatum.

B **173.** The first sort consists of (α) verba secundæ rad. hèmzatae, as *وَارَّ* to frighten ; and (β) verba tertiæ rad. hèmzatae, as *وَدَّ* to smooth, *وَطَى* to tread upon. Such words follow in their inflection both the classes to which they belong ; e.g. Imperf. *يَدُّ، يَدُّ، يَدُّ* (§§ 132—3, and 142, 144).

REM. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, more rarely *يَيْئَسُ* or *يَيْئَسُ*, [also *يَاءَسُ* and *يَايَسُ*] ; its Imperat. *اِيْأَسْ*, rarely *اِيْئَسْ*. See § 146, rem.

C **174.** The second sort is divided into (α) verba primæ rad. hèmzatae, as *آبَ* or *آبَ* (for *أَوْبَ*) to return, *آلَ* or *آلَ* (for *أَوَّلَ*) to return ; and (β) verba tertiæ rad. hèmzatae, as *سَاءَ* (for *سَوَّ*) to illtreat, *جَاءَ* (for *جَيَّأَ*) to come, *شَاءَ* (for *شَيَّ*) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	α.		β.	
Perf. 3d p. s.	آبَ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتَ	سَوْتُ	جِئْتُ	شِئْتُ
Imperf.	يُؤَبُّ	يُسَوِّ	يَجِيَّ	يَشَيَّ
Imper.	أَبْ	سَوْ	جِيْ	شَاْ
Perf. pass.	أُيِبَ	سِيَّ	جِيَّ	شِيَّ

175. The third sort is divided into (α) verba primæ rad. hèmzatae, as *آتَى* to come, *أَبَى* to refuse, *أَسَى* to grieve or mourn ; and (β) verba secundæ rad. hèmzatae, as *نَأَى* to be far off, *صَأَى* to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

a.	أَتَى, أَتَتْ, أَتَيْتَ ; يَأْتِي ; إِيْتِ (§ 132, rem. b) ; آتِ. A
	أَبَى, أَبَتْ, أَبَيْتَ ; يَأْبَى ; إِيْبَ ; آبِ.
β.	نَأَى, نَأَتْ, نَأَيْتَ ; يَنْأَى ; إِنْأَ ; نَأَّ.

REM. a. The Imperat. of the verb *أَتَى* is not unfrequently shortened into *تِ* (compare § 137, and the Syriac form ܐܬܝܬ, which, at the end of a sentence, is written *تِه*. The same thing holds good in pause of all imperatives that consist of only one letter ; as *رِه* for *رَ* B, from *رَأَى* to see (§ 176) ; *فِه* for *فِ*, from *وَفَى* to keep faith (§ 177).

REM. b. The verb *أَبَى*, imperf. *يَأْبَى*, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms *يَأْبَى*, *يُئْبَى*, and *يُئْبَى* [§ 94, rem. c], as being occasionally used.

176. The *èlif hèmzatum* of the verb *رَأَى* is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى
D.	يَرِيَانِ	تَرِيَانِ	تَرِيَانِ	تَرِيَانِ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

S.	يَر	تَر	تَر	تَرَى	أَر
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَر

D

Imperative.

S. m. *رَ* or *رِه* (§ 175, rem. a), f. *رَى* ; D. c. *رِيَا* ; P. m. *رُوا*, f. *رِينَ*.

REM. a. The Perf. Act. of *رَأَى* almost always retains the *hèmza*, which may however be transposed, *رَاءَ* ; [for *رَأَيْتُ* some say *رَيْتُ*]. The Imperf. *يَرَأَى* and the Imperat. *إِرْءِ* are used dialectically.

A REM. b. The Perf. Pass. is رُئِيَ (like رُمِيَ) or, by transposition, رِيَ*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يُرَى, يُرَى, for يُرَى, يُرَى.

REM. c. In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; أَرَى, أَرَى; أَرَى. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (α) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَى *to be sorefooted* (of a horse); and (β) those in which و or ي is the second and third radical, as سَوَى *to roast*, قَوَى *to be strong*, حَيَى (for حَيَوُ) *to live*, عَيَى *to have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertiæ rad. و or ي. E.g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. a).
وَلَّى, وَلَتْ, وَلَيْتَ; يَلَى; لَهُ or لِ.
وَجَى, وَجَتْ, وَجَيْتَ; يُوْجَى; (for اَوْجَ) اِيجَ.

179. In the second sort, the second radical undergoes no change whatever. E.g.

D سَوَى, سَوَتْ, سَوَيْتَ; يَسْوَى; اِسْوَى.
قَوَى, قَوَتْ, قَوَيْتَ; يَقْوَى; اِقْوَى.
حَيَى, حَيَتْ, حَيَيْتَ; يَحْيَى; اِحْيَى.
عَيَى, عَيَتْ, عَيَيْتَ; يَعْيَى; اِعْيَى.

REM. a. We write يَحْيَا, يَعْيَا, not يَحْيَى, يَعْيَى, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَى from the proper name يَحْيَى *Yahyā* (John).

REM. b. حَيَى admits (1) of the contraction of the two ي, (α) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رُؤِيَ; see the Gloss. to Tabarī. D. G.]

حَيَّ for حَيِّ; (b) in the Imperf. I., as يَحْيِي, يَحْيِي; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحْيِيَّة for تَحْيِيَّة; (2) of the *elision* of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اسْتَحْي, يَسْتَحْي, for اسْتَحْيَا. عَيَّ — يَسْتَحْيِي. — The forms عَيَّ and عَيَّ are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hèmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَمَّا *to write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hèmza is the first radical, as أَوَّى *to betake oneself to, to repair to*; and (β) those in which the hèmza is the second radical, C as وَاَّى *to promise*. The former are inflected like أَسَرَ and شَوَّى (§ 179), e.g. أَوَّى, أَوَّتْ, أَوَّيْتُ, أَوَّيْتُ; the latter like سَأَلَ and وَقَّى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ	
D.	وَأَيَّا	وَأَتَا	وَأَيْتَمَا	وَأَيْتِمَا		D
P.	وَأَوْا	وَأَيْنَ	وَأَيْتَمُوْهُ	وَأَيْتَنَ	وَأَيْنَا	

Imperf. Indicative.

S.	يَأَى	تَأَى	تَأَى	تَأَيْنَ	أَأَى
D.	يَأَيَانِ	تَأَيَانِ	تَأَيَانِ	تَأَيَانِ	
P.	يَأُونُ	يَأَيْنَ	تَأُونُ	تَأَيْنَ	نَأَى

A

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَايَ	أَءْ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاؤَا	يَايَنَ	تَاؤَا	تَايَنَ	نَا

Imperative.

B S. m. اِ or اِهْ (§ 175, rem. a), f. اِي ; D. c. اِيَا ; P. m. اُوا, f. اِيَنَ.

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. و et ي.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
C D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنُ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. *לֹא יִיָּשׁ*, *he is*, Aramaic *לֹא יִיָּשׁ*, *לֹא יִיָּשׁ*, *לֹא יִיָּשׁ*; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيُّسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِي (and لَيْسَ إِيَّايَ), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e).] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.

D REM. b. Instead of لَيْسَ we find occasionally [as in the Kor'anic phrase وَلَاتِ حِينَ مَنَاصٍ] the indeclinable لَاتِ, which corresponds to the Aramaic *לֹא יִיָּשׁ*, *לֹא יִיָּשׁ*, compounded of *לֹא* and *יִיָּשׁ*.

* [Or rather *يَس* according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَلُ الْمَدْحِ وَالذَّمِّ) are نَعِمَ, to be good, and بُئِسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نَعِمْتَ and بُئِستَ (and, it is said, the dual نَعِمَتَا, بُئِستَا, and the plur. نَعِمُوا, بُئِئِمْنِ) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدٌ, Zèid is an excellent companion, lit. B excellent is the companion Zèid, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zèid.]

REM. a. Instead of نَعِمَ we may say نَعِمَ, نَعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بُئِسَ admits of the forms بُئِسَ, بُئِئِسَ, and بُئِئِسَ. If followed by مَا, we may write نَعِمَ مَا or بُئِئِمَا, and نَعِمَ مَا or, by contraction, نَعِمَمَا.

REM. b. These forms are to be explained as follows. (1) Every C Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعِلَ; as رَضِيَ for عَلِمَ, عَلِمَ for ضَجَرَ, ضَجَرَ for دَبَرَ, دَبَرَ for بَذَخَ, رَضِيَ for قَصَرَ, قَصَرَ for قَرَبَ, قَرَبَ for حَسَنَ, حَسَنَ for شَهَدَ, شَهَدَ for رَضِيَ, قَصَرَ for كَرَمَ, كَرَمَ for قَصَرَ, —a contraction which is sometimes extended to the passive فَعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بُئِسَ become نَعِمَ and بُئِئِسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first D radical; as شَهَدَ for شَهَدَ, ذَهَبَ for ذَهَبَ. Hence نَعِمَ for نَعِمَ, بُئِسَ for بُئِئِسَ. (3) The form فَعِلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence نَعِمَ, بُئِئِسَ [or rather, according to Comp. Gr. p. 166, شَهَدَ becomes شَهَدَ by assimilation of the vowels, and the latter may then be shortened to شَهَدَ, as the former may be shortened

- A to **شَهَدَ**].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* (“to do”) for *gabīra* (compare **عَمِلَ**), and, when the second radical is guttural, *mēhira* (“to have pity upon,” **رَحِمَ**) for *maḥīra*, *sēhna* (“to be hot,” **سَخِنَ**) for *sahīna* or *sahūna*, see *Comp. Gr.* l.c.

- REM. c. Other verbs of this class are **حَبَّ** or **حُبَّ**, *to be pleasing* or *charming* (contracted from **حَبَّبَ**)*; **حَسَنَ**, usually contracted into **حُسْن**, *to be good or excellent*; **سَاءَ**, *to be bad or evil*; **بَعُدَ**, commonly contracted into **بُعْد**, *to be far off*; and **سَرَعَ** or **سُرِعَ**, *to be quick* (contracted from **سَرَع**). The first of these is frequently combined with the demonstrative **ذَا** (§ 340), and forms the indeclinable **حَبَّذَا**, *lovely, charming, or excellent, is* —.
- B

III. *The Forms expressive of Surprise or Wonder.*

- 184.** The Arabic language possesses two forms of expression, called by the native grammarians **أَفْعَالُ التَّعَجُّبِ** or *verbs of surprise* or *wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by **مَا التَّعَجُّبِيَّةُ** (*the mā expressive of surprise*), and followed by the accusative of the object that causes surprise; as **مَا أَفْضَلَ زَيْدًا**, *what an excellent man Zèid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition **بِ** with the genitive; as **أَفْضَلُ بِزَيْدٍ**, with the same signification as before.
- C

- REM. a. The first formula literally means: *what has made Zèid excellent? can anything make him more excellent than he is?* The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (**بِ**) *Zèid*. They are, of course, indeclinable. [For **أَكْثَرُ بِسَعْدٍ** a poet says **كَأَثَرُ بِسَعْدٍ**, *Hamāsa* p. 670; comp. § 43, rem. c. D. G.]
- D

REM. b. Verbs of surprise are, generally speaking, formed only from trilateral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say **حَبَّ زَيْدٌ إِلَيْنَا** and, more commonly, **حَبَّ بِزَيْدٍ إِلَيْنَا**, *how beloved Zèid is to us!* D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like نَعِمَ and بَشَسَ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدٌ قَائِمًا, Zèid was standing up, we cannot say أَكُونُ بِزَيْدٍ قَائِمًا or مَا أَكُونُ زَيْدًا قَائِمًا); nor from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالْدَوَاءِ, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعُلُ (as سَوْدٌ to be black, أَسْوَدُ; حَوْلٌ to squint, أَحْوَلُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the trilateral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, how much he is busied! from شُغِلَ to be busy; مَا أَزْهَاهُ, how proud or vain he is! from زُهِىَ to be proud or vain; مَا أَمَقَّتَهُ عِنْدِي, how hateful he is to me! from مُقِتَّ to be hated; and from derived forms, C especially the fourth, مَا أَعْطَاهُ, how liberal he is! from أَعْطَى to give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, how liberal he is in bestowing gratuities! from أَوْلَى to bestow, IV. of وَلَى to be near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, how wily he is! from اِحْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ, how short, or shortened, it is! from اِخْتَصَرَ to be shortened or abridged, D passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, how stupid he is! from حَمَقَ to be stupid, أَحْمَقُ, مَا أَبْيَضَ هَذَا الثَّوبَ, how white this piece of cloth is! from أَبْيَضَ to be white, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or مَا أَشَدُّ بِأَبِيهِ, how strong his father is! مَا أَحْلَاهُ, how sweet it is! مَا أَغْنَاهُ, how rich he is! But if formed from verba med.

- A rad. **و** et **ي**, they follow the inflection of the strong verb; as **أَقُولُ بِهِ** or **مَا أَقُولُهُ**, *how well he speaks!* **أَجُودُ بِهِ** or **مَا أَجُودُهُ**, *how excellent or generous he is!*

REM. *d.* When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as **مَا أَشَدَّ حُمْرَتُهُ**, *how red it is!* **مَا أَنْقَى بَيَاضُهُ**, *how pure white it is!* **مَا أَكْثَرَ قَائِلَتَهُ**, *what a pretty brown it is!* **أَحْبَبُ بِسْمَرَتِهِ**, *how often he takes a siesta!* **أَجُودُ بِجَوَابِهِ** or **مَا أَجُودَ جَوَابُهُ**, *how good*

- B *his reply is!* and not **مَا أَجُوبُهُ**, **مَا أَقِيلُهُ**, **أَسْمِرُ بِهِ**, **مَا أَبْيَضُهُ**, **مَا أَحْمَرُهُ**, or **أَجُوبُ بِهِ**.

REM. *e.* To form the past tense of such verbs, **كَانَ** is prefixed to the Perfect form; as **مَا كَانَ أَفْضَلَ زَيْدًا**, *how excellent Zèid was!* But we may also say **مَا أَفْضَلَ مَا كَانَ زَيْدٌ** (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

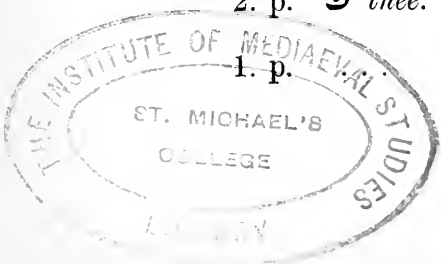
- C REM. *f.* **مَا أَحْسَنَهُ**, *how good, or goodly, he is!* **مَا أَمْلَحَهُ**, *how handsome he is!* and less frequently **مَا أَحْلَاهُ**, *how sweet it is!* admit of the diminutive forms (see § 269) **مَا أَحْسِنُهُ**, **مَا أَمْلِحُهُ**, and **مَا أَحْيَلَاهُ**.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D **185.** The following are the verbal suffixes, which express the accusative:

	Masc.	Common.	Fem.
	3. p. هُ <i>him.</i>	...	هَا <i>her.</i>
	2. p. كَ <i>thee.</i>	...	كِ <i>thee.</i>
	1. p.	نِي <i>me.</i>	...



<i>Dual.</i>			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُما <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
<i>Plural.</i>			B
3. p. هُمْ <i>them.</i>	. . .	هِنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	
1. p. . . .	نَا <i>us.</i>	. . .	

REM. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يَـ* instead of *نِـ* (see § 317). The ن of the suffix *نِـ* is called by the grammarians *نُونُ الْوَقَايَةِ*, the *guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *يَـ*, as happens with the noun (see § 316, *b*); and also *نُونُ الْعِمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *يَـ*, which is regarded as the essential portion of the suffix. C

REM. *b.* The damma of هُ, هُمَا, هُمْ, and هِنَّ, is changed after *ـَـ*, *يَـ*, and *ئِـ*, into kèsra; as يَأْتِيهِ, يَأْتِيهِمْ, *he will come to him, to them*; آتِيَتْهُنَّ, آتِيَتْهُنَّ, *come to them (dual m. and f.), to them (plur. fem.)*; لَمْ تَرْضِيْهِ *thou (fem.) hast not been pleased with him.*

REM. *c.* The *يَـ* of the suffix 1st pers. sing. is sometimes dropped; as اتَّقُونِ for اتَّقُونِى, *fear me*; [comp. § 6, rem. *a*]. D

REM. *d.* Old and poetic forms are: *يَـ* and *نِـ* (هُم or هِم), كُمْ. See § 89, 1, rem. *c*, and § 20, *b* and *d*. [The pausal forms *يَـ* and *نِـ*, see Vol. ii. § 228, rem. *b*. Instead of ك some dialects have ش; see Lane and the *Moh̄t*. D. G.]

REM. *e.* The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern Arabic*; see *Comp. Gr.* p. 153 seq.

A **186.** Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination **و** being in some cases mistaken for the conjunction **وَ**, and); as **نَصَرُوا** *they helped*, **نَصَرُونِي** *they helped me*.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as **رَأَيْتُمْ** *ye have seen*, **رَأَيْتُمُونِي** *ye have seen me*. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. **كُم**, when it is followed by another suffix (see § 187); as **يُرِيكُمُوهُمْ** *he shews them to you*.

(c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination **ن** before the suffixes **نِي** and **نَا**; as **تَأْمُرُونِي** for **تَأْمُرُونِنِي**, *ye order me**, **تَقْلُونَا** for **تَقْلُونَنَا**, *ye hate us*, **يَجِدُونِي** for **يَجِدُونِنِي**, *they will find me*. The same thing happens to the 2d pers. sing. fem.; as **تُسَوِّقِينِي**, *thou makest me long*, for **تُسَوِّقِينِنِي**.

(d) The vowel **ـِ** in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as **كَسَرْتِيهِ** for **كَسَرْتِيهِ**, *thou hast broken it*.

D (e) The **ي** of the 3d pers. masc. sing. Perf. in verba tertiae rad. **ي**, may be retained before the suffixes, or (which is far more usual) be changed into **ا**; as **رَمِيَهُ** (§ 7, rem. c) or **رَمَاهُ**, *he threw, or shot, at him*.

[* In Sūra xxxix. 64 a third reading is recorded, viz. **تَأْمُرُونِي**, and there are similar variations in other passages. So also with verbs third **ن** we occasionally find such contractions as **مَكَّنِي** for **مَكَّنِنِي** (Sūr. xviii. 94), **تَأْمُنَّا** for **تَأْمُنُنَّا** (Sūr. xii. 11).]

[REM. In case of the suffixes ك, كم etc. being affixed to the A Jussive of a verb tertiae ك, the two ك are assimilated; the latter loses its gèzma, the ك of the suffix takes tèsdid, as يُدْرِكُكُمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. *أَعْطَانِيكَ*, *he gave thee, it, to me*; *أَعْطَيْتَكَ*, *I gave it to thee*; *يَكْفِيكَهُمُ*, *he will suffice thee against them* (will be sufficient to protect thee B against them); *أَنْزَلْنَاهُمُوهَا*, *shall we compel you (to receive) it?*

[REM. Combinations like *أَعْطَاهَا*, *he gave him to her*, *أَعْطَاهُوهَا*, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But *أَعْطَاهُ* is not used; see § 189, rem. a.]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word *إِيَّا* 'iyā (which never occurs alone). The following are the compound pronouns thus formed :

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. <i>إِيَّاهُ</i>	...	<i>إِيَّاهَا</i>	
2. pers. <i>إِيَّاكَ</i>	...	<i>إِيَّاكِ</i>	
1. pers. ...	<i>إِيَّايَ</i>	...	
<i>Dual.</i>			
3. pers. ...	<i>إِيَّاهُمَا</i>	...	D
2. pers. ...	<i>إِيَّاكُمَا</i>	...	
1. pers. ...	...	...
<i>Plural.</i>			
3. pers. <i>إِيَّاهُمْ</i>	...	<i>إِيَّاهُنَّ</i>	
2. pers. <i>إِيَّاكُمْ</i>	...	<i>إِيَّاكنَّ</i>	
1. pers. ...	<i>إِيَّانَا</i>	...	

A REM. *a.* The suffix of the 1st p. sing. is in this case **يَ**, instead of **يْ**, because all nouns ending in **اَ** take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of **يَا** (dialectically **هَيَا**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with **يَا** are used in two cases.

(*a*) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as **أَعْطَانِي يَا**, instead of **أَعْطَانِيهِ**, *he gave it to me*.

(*b*) When the pronoun is, for the sake of emphasis, placed before the verb; as **يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ**, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. **הָאֲנֹכִי לְאֶתְרָא**, Jerem. v. 22.

C REM. *a.* The suffix attached to **יָא** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ يَيَا**, to distinguish it from **أَعْطَانِيهِ** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **يَا**, and at the same time appending the pronominal suffix to the verb; as **وَيَايَا فَاتَّقُونِ**, *Me therefore, fear Me*.

II. THE NOUN.

190. The Noun, **الْأَسْمُ**, *nomen*, is of six kinds.

(*a*) The *nomen substantivum*, or Substantive, more especially designated **الْأَسْمُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, **الصِّفَةُ**, **الْوَصْفُ**, or **النَّعْتُ**, A
quality, descriptive epithet.

(c) The *nomen numerale*, or Numeral Adjective, **اسْمُ الْعَدَدِ**, the
noun of number.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, **اسْمُ
الْإِشَارَةِ**, the noun of indication, that is, by which some object is pointed
out.

(e) The *nomen conjunctivum*, or Relative Pronoun, **الِاسْمِ الْمَوْصُولِ** B
or **الْمَوْصُولِ الْإِسْمِيُّ**, the noun that is united (with a relative clause),
as opposed to **الصِّلَةُ**, the relative clause itself.

(f) The *pronomen*, or Personal Pronoun, **الْمُضْمَرُ** or **الْضَّمِيرُ**, the
word by which something is concealed or kept in, and so conceived of by,
the mind, as opposed to **الْمُظْهَرُ** or **الظَّاهِرُ**, that which is apparent or
manifested, the substantive to which the pronoun refers. It is also C
called **الْكِنَايَةُ**, *ἀντωνυμία*.

REM. a. Of the pronouns we have already treated in part in
§§ 84—89 and 185—189, and some further remarks regarding them
will be given in § 317. The numeral adjectives and the demonstra-
tive and relative pronouns will be handled separately, after the
nouns substantive and adjective (see §§ 318—353). The nouns
substantive and adjective we shall treat of together, because, in
regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, **الْمُضْمَرُ** and **الْضَّمِيرُ**, are D
elliptical expressions, for **الْمُضْمَرُ بِهِ** and **الْضَّمِيرُ بِهِ**, as the above
translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either
 B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبٌ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
 C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفٌ *how?*).

REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative
 D word. Thus مَاءٌ *water*, is not derived from مَاهَ *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَاهَ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ *to be skilled in horsemanship*, the root of فَرَسٌ *a horse*, but a denominative from it.

REM. b. By the native grammarians nouns are classified as follows.

(1) اِسْمٌ جَامِدٌ, *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُشْتَقٌّ *a noun that is* A
derived from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ
slain.

(2) اِسْمٌ مُجَرَّدٌ, i.e. اِلْزِيَادَةُ, *a noun that is bare of any*
accessory or increment, which comprises merely the letters of the
root and no more, as عِلْمٌ *knowledge*, سَفَرَجَلٌ *a quince*; opposed to
اِسْمٌ مَزِيدٌ فِيهِ *a noun that is augmented by additional letters*, as
عَلَّامَةٌ *a very learned man*, اِحْرَنْجَامٌ *the being gathered together in* B
a mass.

(3) اِسْمٌ عَلَمٌ, or اِسْمٌ عَلِيٌّ *a proper name*, the distinctive mark
of an individual; opposed to اِسْمٌ جِنْسِيٌّ *a generic or common noun*,
designating a whole kind or genus (γένος, رَجُلٌ).

(4) The اِسْمٌ اَلْجِنْسِيٌّ may be either (a) اِسْمٌ عَيْنٍ *a noun*
denoting a concrete object, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) اِسْمٌ
جَهْلٌ *a noun denoting an abstract idea*, as عِلْمٌ *knowledge*, C
ignorance. The same terms may be applied to adjectives; رَاكِبٌ
riding, is an اِسْمٌ عَيْنٍ, but مَفْهُومٌ *understood*, an اِسْمٌ مَعْنَى.

(5) The اِسْمٌ اَلْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ *a proper name*
applicable to every individual of a whole kind, as اُسَامَةُ *the lion*,
جَعَارٌ *the female hyena* (like "Puss" for the cat, "Renard" for the
fox); or (b) اِسْمٌ شَخْصِيٌّ *a proper name applicable to only one* D
individual of a kind, as دَاخِسٌ and اَلْغَبَرَاءُ, names of horses, قُرُوبٌ,
the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةٌ, names of men, اُمَيْمَةٌ,
اَلْخَنَسَاءُ, names of women.

(6) The اِسْمٌ اَلْعَلَمِ may also be either (a) an اِسْمٌ, or *name*, in
its strictest sense, as اِسْمٌ بَنِيْنَةٌ, جَعْفَرٌ, عَمْرُوٌ; or (b) a كُنْيَةٌ, i.e. a name
compounded with اَبُو, *father of*, as اَبُو اَلْعَبَّاسِ, or اُمٌّ, *mother of*, as
اُمُّ كَلْثُوْمٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, *daughter of*,

A as *بِنْتُ هِنْدٍ*; or (c) a *لَقَبٌ*, a surname, which may be either a nickname (*نَبَرٌ*), as *بَطَّةٌ* *Duck* or *Bottle*, *أَنْفُ النَّاقَةِ* *Camel's-nose*, *بَبَّةٌ* *Bèbba* (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, *the pride or glory of those that worship (God)*, *شَمْسُ الْمَعَالِي*, *the sun of virtues*. The *كُنْيَةٌ* is also employed in reference to animals, as *أَبُو أَيُّوبَ*, *Job's father*, the “patient” camel; *أَبُو الْحَصِينِ*, *the father of the little fort*, the fox; *أُمُّ عَامِرٍ*, *the female hyena*; *ابْنُ عَرِسٍ*, *the weasel*; *بِنْتُ طَبَقٍ*, *the tortoise*.

B (7) An *إِسْمٌ عَلَمٍ* may likewise be either (a) *مُفْرَدٌ*, simple, consisting of a single word, as *أَوْسٌ*, *عَنْتَرَةٌ*; or (b) *مُرَكَّبٌ*, compounded. The *مُرَكَّبٌ* may be either (a) *إِسْنَادِيٌّ*, predicative, when the words that compose it constitute a *جُمْلَةٌ* or proposition, as *بَرَقَ نَحْرُهُ* (*his throat shone*), *تَأَبَّطَ شَرًّا* (*he carried mischief under his arm*), *شَابَ قَرْنَاهَا* (*her two locks became gray*); or (β) a mixed compound, *مُرَكَّبٌ مَزْجِيٌّ*, which is not a proposition (*غَيْرُ جُمْلَةٍ*), as *بَعْلَبَكُ*, *Ba'al-bèk*, *مَعْدِيكَرِبُ*, *Ma'di-karib*, *سَيْبَوِيَه*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْثُومٍ*, *أَبُو ذُوَيْبٍ*, *أَمْرُو الْقَيْسِ*, *عَبْدُ مَنَافٍ*.

D (8) Finally, an *إِسْمٌ عَلَمٍ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانُ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, *tro-pical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *فُضْلٌ* (*excellence*), *إِيَّاسٌ* (*giving, gift*); (γ) *مَنْقُولٌ عَنْ صِفَةٍ*, as *يَشْكُرُ*, *يَشْكُرُ* (*judging*), *نَائِلَةٌ* (*bestowing*); (δ) *مَنْقُولٌ عَنْ فِعْلٍ*, as *بَبَّةٌ* (see above, 6, c); and (ε) *مَنْقُولٌ عَنْ صَوْتٍ*, as *بَبَّةٌ* (see above, 6, c); and (ζ) *مَنْقُولٌ عَنْ مُرَكَّبٍ* (see above, 7, b).

192. Deverbal nouns are divisible into two principal classes ; A namely :—

(a) *Nomina verbi* or *nomina actionis*, **أَسْمَاءُ الْفِعْلِ** (*infinitives*).

(b) *Nomina agentis*, **أَسْمَاءُ الْفَاعِلِ**, and *nomina patientis*, **أَسْمَاءُ الْمَفْعُولِ**, (*participles*).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives ; the *nomina agentis* et *patientis* are by their nature adjectives, but have come to be used also as B substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbal nouns.

(a) *Nomina vicis*, **أَسْمَاءُ الْمَرَّةِ**, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, **أَسْمَاءُ النَّوعِ**, nouns of *kind* or *manner*.

(c) *Nomina loci et temporis*, **أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ**, also called *nomina vasis*, **أَسْمَاءُ الظَّرْفِ**, nouns of *place* and *time*. C

(d) *Nomina instrumenti*, **أَسْمَاءُ الْأَلَةِ**, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes ; namely :—

(a) *Nomen unitatis vel individualitatis*, **إِسْمُ الْوَحْدَةِ**, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, **إِسْمُ الْكَثَرَةِ**, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen vasis*, **إِسْمُ الْوَعَاءِ**, the noun that expresses the *vessel* which contains anything.

(d) *Nomen relativum*, **الْإِسْمُ الْمُنْسُوبُ** or **النِّسْبَةُ** (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen diminutivum*, اِلِاسْمُ الْمَصْغَرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary triliteral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوْ, سَيَّرَ, قَوْلَ, فَهَمَ, عَجَزَ, رَدَّ, ضَرَبَ, as فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمَلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, as فَعَلَ, جَوَى, شَلَلَّ.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, as فَعَلَ.
- D 4. فُسِقَ, ذَكَرَ, عَلِمَ, حَفِظَ, as فَعَلَ.
5. رَضِيَ, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, as فَعَلَ.
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جَبَنَ, as فَعَلَ.
7. سُرِيَ, هُدِيَ, as فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثَّرَ, رَحِمَ, as فَعَلَةً.
9. شَكَاهُ, عَظَمَهُ, ضَبَعَهُ, غَلَبَهُ, as فَعَلَةً.

10. *فَعَلَّةٌ*, as *سَرَقَةٌ*. A
- 11. *فَعَلَّةٌ*, as *نَشْدَةٌ*, *عَصْمَةٌ*, *حِمِيَّةٌ*.
- 12. *فَعَلَّةٌ*, as *سُمْرَةٌ*, *أُدْمَةٌ*.
- [13. *فَعَلَّةٌ*, as *غُلْبَةٌ* (also written *غُلْبَةٌ*).]
- [13*. *فَعَلَّةٌ*, as *جِلَّةٌ*.]
- 14. *فَعَلَى*, as *تَقْوَى*, *دَعْوَى*.
- [15. *فَعَلَى*, as *مَرَطَى*, *جَمَزَى*.]
- 16. *فَعَلَى*, as *ذِكْرَى*. B
- 17. *فَعَلَى*, as *رُجْعَى*, *بُشْرَى*.
- [18. *فَعَلَى*, as *غُلْبَى* (or *غُلْبَى*).]
- [19. *فَعَلَاءٌ*, as *رَهْبَاءٌ*, *رَغْبَاءٌ*.]
- [19*. *فَعَلَاءٌ*, as *رَهْبَاءٌ*.]
- [20. *فَعَلَانٌ*, as *زَيْدَانٌ*, *شَنْئَانٌ*, *لَيَّانٌ*.]
- 21. *فَعَلَانٌ*, as *شَنْئَانٌ*, *نَزْوَانٌ*, *هَيْجَانٌ*, *طَوْقَانٌ*, *جَوْلَانٌ*, *خَفَقَانٌ*.
- 22. *فَعَلَانٌ*, as *رِضْوَانٌ*, *نُسيَانٌ*, *حِرْمَانٌ*. C
- 23. *فَعَلَانٌ*, as *كُفْرَانٌ*, *غُفْرَانٌ*, *شُكْرَانٌ*, *رُجْحَانٌ*.
- [24. *فَعَلُوتٌ*, as *رَهْبُوتٌ*, *رَحْمُوتٌ*, *جَبْرُوتٌ*.]
- [24*. *فَعَلُوتَى*, as *رَهْبُوتَى*, *رَحْمُوتَى*, *جَبْرُوتَى*.]
- 25. *فَعَالٌ*, as *رَوَاحٌ*, *نَفَاذٌ*, *نَفَادٌ*, *ذَهَابٌ*, *فَسَادٌ*, *صَلَاحٌ*.
- 26. *فَعَالٌ*, as *إِبَاءٌ*, *نِفَارٌ*, *شِرَادٌ*, *إِيَابٌ*, *قِيَامٌ*, *نِكَاحٌ*, *حِجَابٌ*, *كِتَابٌ*. D
- 27. *فَعَالٌ*, as *نُعَابٌ*, *نُعَاقٌ*, *أُزَازٌ*, *مُشَاءٌ*, *زُكَامٌ*, *سُعَالٌ*, *سُؤَالٌ*, *مُزَاحٌ*.
- 28. *فَعَالَةٌ*, as *زَهَادَةٌ*, *ضَخَامَةٌ*, *فَصَاحَةٌ*, *جَزَالَةٌ*, *نَظَافَةٌ*, *ظَرَافَةٌ*.
- 29. *فَعَالَةٌ*, as *صِيَانَةٌ*, *عِبَادَةٌ*, *سِفَارَةٌ*, *كِتَابَةٌ*.
- [30. *فَعَالَةٌ*, as *خُفَارَةٌ*, *بُغَايَةٌ*.]
31. *فَعَالِيَةٌ*, as *رَكَانِيَةٌ*, *عَلَانِيَةٌ*, *طَمَاعِيَةٌ*, *كَرَاهِيَةٌ*.

- A 32. *فَعُولٌ*, as *قَبُولٌ*, *وَلُوعٌ*, *وَقُودٌ*, *وَضُوءٌ*.
33. *فَعُولٌ*, as *قُدُومٌ*, *لُزُومٌ*, *جُحُودٌ*, *عُدُوٌّ*, *وُرُودٌ*, *دُخُولٌ*, *خُرُوجٌ*.
 [33*. *فَعُولَةٌ*, as *الْوَكَّةُ*.]
34. *فَعُولَةٌ*, as *عُدُوبَةٌ*, *صُعُوبَةٌ*, *سُهُولَةٌ*.
35. *فَعُولِيَّةٌ*, as *لِصُوصِيَّةٌ*, *خُصُوصِيَّةٌ*.
 [36. *فَعُولِيَّةٌ*, as *شُيُوخِيَّةٌ*, *جُهُولِيَّةٌ*, *خُصُوصِيَّةٌ*.]
37. *رَحِيلٌ*, *ذَمِيلٌ*, *أَزِيرٌ*, *نَعِيبٌ*, *نَعِيقٌ*, *صَهِيلٌ*, *فَعِيلٌ*.
- B 38. *فَعِيلَةٌ*, as *حَمِيَّةٌ*, *شَكِيَّةٌ*.
39. *مَفْعَلٌ*, as *مَقْرٌ*, *مَحْمَلٌ*, *مَحْبَسٌ*, *مَدْخَلٌ*.
40. *مَفْعَلٌ*, as *مَحِيضٌ*, *مَصِيرٌ*, *مَسِيرٌ*, *مَوْعِدٌ*, *مَوْثِقٌ*, *مَرْجَعٌ*, *مَكْبَرٌ*, *مَجِيءٌ*.
 [41. *مَفْعَلٌ*, as *مَهْلَكٌ*.]
 42. *مَفْعَلَةٌ*, as *مَرْصَاةٌ*, *مَوَدَّةٌ*, *مَرَمَّةٌ*, *مَحْمَدَةٌ*.
 43. *مَفْعَلَةٌ*, as *مَأْوِيَّةٌ*, *مَسِيرَةٌ*, *مَوْجِدَةٌ*, *مَعْرِفَةٌ*, *مَرْجَعَةٌ*, *مَحْمَدَةٌ*, *مَرْتَبَةٌ*.]
- C [44. *مَفْعَلَةٌ*, as *مَقْدَرَةٌ*, *مَهْلَكَةٌ*.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called *مَصْدَرٌ مِيمِيٌّ*, see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. *All these nouns cannot, however, be formed from every trilateral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.*

198. The five forms, which are most frequently used, are :

1. *فَعْلٌ*, 2. *فَعَلٌ*, 28. *فَعَالَةٌ*, 33. *فُعُولٌ*, 34. *فُعُولَةٌ*.

(a) *فَعْلٌ* is the abstract noun from *transitive* verbs of the forms *فَعَلَ* and *فَعِلَ*; as *قَتَلَ* to kill, *قَتْلٌ* killing or being killed (§ 201); *فَهَمَ* to understand, *فَهْمٌ* understanding, insight; *خَطَفَ* to snatch, *خَطْفٌ*.

(b) **فُعُولٌ** is the abstract noun from *intransitive* verbs of the form A **فَعَلَ**; as **قَعَدَ** and **جَلَسَ** *to sit*, **قُعُودٌ** and **جُلُوسٌ** *sitting*; **خَرَجَ** *to go out*, **خُرُوجٌ** *going out*.

(c) **فَعْلٌ** is the abstract noun from *intransitive* verbs of the form **فَعَلَ** (§§ 38 and 92); as **فَرِحَ** *to be glad*, **فَرَحٌ** *joy*; **مَرَضَ** *to be sick*, **مَرَضٌ** *sickness*.

(d) **فَعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَلَ**; as **جَزَلَ** *to be thick and large, to be of sound judgment*, **جَزَالَةٌ** *firmness or soundness of judgment*; **سَرَوَ** *to be generous*, **سَرَاوَةٌ** *generosity*; **خَشَنَ** *to be rough*, **خُشُونَةٌ** *roughness*; **سَهَلَ** *to be smooth*, **سُهُولَةٌ** *smoothness*.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **شَرَدَ**, *to flee*, **فِرَارٌ**, **نِفَارٌ**, **شِرَادٌ**, **جَمَحَ** *to become refractory, to run away with his rider (of a horse)*, **جِمَاحٌ**, **نَارَ** *to flee from, shun with horror*, **نَوَارٌ**; **إَبَاَ**, **أَبَى** *to refuse*. Those that express SICKNESS or AILMENT of any kind have 27. **فُعَالٌ**, as **عَطَسَ** *to sneeze*, **عُطَاسٌ**; **سَعَلَ** *to cough*, **سُعَالٌ**; VIOLENT OR CONTINUOUS MOTION, 21. **فَعْلَانٌ**, as **طَارَ** *to fly*, **طَيْرَانٌ**; **جَرَى** *to run*, **جَرِيَانٌ**; **خَطَرَ** *to lash the tail, to brandish*, **خَطَرَانٌ**; **بَرَقَ** *to gleam*, **بَرْقَانٌ**; **وَمَضَ** *to flash*, **وَمِضَانٌ**; **خَفَقَ** *to palpitate*, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فَعِيلٌ**, as **رَحَلَ** *to travel*, **رَحِيلٌ**; **دَبَّ** *to creep*, **دَبِيبٌ**; **رَسَمَ** *to gallop (of a camel)*, **رَسِيمٌ**; **ذَمَلَ** *to trot (of a camel)*, **ذَمِيلٌ**; **وَجَفَ** *to be agitated, palpitate, run quickly*, **وَجِيفٌ**; **بَرَقَ** *to gleam*, **بَرِيقٌ**; **وَمَضَ** *to flash*, **وَمِیْضٌ**; SOUND, 27. **فُعَالٌ** and 37. **فَعِيلٌ**, as **نَعَبَ** *to croak*, **نُعَابٌ** and **نَعِيبٌ**; **شَقَى** *to sob, to bray*, **نَهَتَ** *to neigh*, **صَهِيلٌ**; **نَهَقَ** *to bray*, **نُهَاقٌ** and **نَهِيْقٌ**; **صَاحَ** *to cry out*, **صِيَاحٌ**; **صَرَخَ** *to cry out for help*, **صَرَخٌ**; **نَبَحَ** *to bark*, **نُبَاحٌ**; **بَكَى** *to weep*, **بُكَاءٌ**; **عَوَى** *to*

A *howl*, عَوَّأَ ; نَعَا to *bleat*, نَعَّأَ ; رَغَا to *grumble* (of a camel), رَغَّأَ ; OFFICE, TRADE OR HANDICRAFT, 29. فَعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate ; أَمَرَ to be chief or *em̄ir*, إِمَارَةٌ the office of *em̄ir* ; وَلَّى to be in charge or command of, وَلَايَةٌ, governorship ; نَابَ to take one's place, act as deputy, نِيَابَةٌ deputyship ; كَتَبَ to write, كِتَابَةٌ the office of secretary ; خَاطَ to sew, خِيَاطَةٌ the trade of tailor ; تَجَرَ to trade, تِجَارَةٌ trade, traffic.

B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to part, divide, has فَرَقٌ, but فَرِقٌ, to be afraid, فَرَقٌ ; جَهَرَ, to be plain, open or public, has جَهْرٌ or جِهَارٌ, but جَهْرٌ, to be unable to see in the sunlight, جَهْرٌ, and جَهْرٌ, to be loud, جِهَارَةٌ ; شَرَفَ, to surpass or excel in rank or nobility, has شَرَفٌ, but شَرِيفٌ, to be high or prominent, شَرِيفٌ, and شَرَفٌ to be exalted, noble or eminent, شَرِيفٌ or شَرَافَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to judge, has حُكْمٌ, but when it signifies to curb (a horse), حَكْمٌ ; خَرَّ, to fall prostrate, has خَرٌّ or خُرُورٌ, but when it means to sound like rushing water, خَرِيرٌ ; رَفَعَ, to be exalted or noble, has رِفْعَةٌ, but in the sense of to have a loud voice, رَفَاعَةٌ ; وَجَدَ, to find, usually has وَجْدَانٌ, but when it means to be wealthy, جِدَّةٌ, and to be moved by love, grief or anger, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense ; as قَتَلَهُ his killing (another) or his being killed himself ; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

its having been well ordered; *فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ* A
al-qur'ān in this year *el-Ma'mūn* publicly adopted the doctrine of the
Kor'ān's having been created.

REM. There are also nomina verbi that have always a passive signification; as *سُرُورٌ* joy, gladness, from *سَرَّ* to be glad; *وُجُودٌ* existence, from *وُجِدَ* to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. *تَفْعِيلٌ*. B

2. *تَبْصِرَةٌ*, *تَفْرِقَةٌ*, *تَكْمِيلَةٌ*, *تَقْدِيمَةٌ*, *تَكْرِيمَةٌ*, *تَذَكُّرَةٌ*, *تَفْعِلَةٌ*, as
تَرْكِيَةٌ, *تَذَكِّيَةٌ*, *تَجْزِئَةٌ*, *تَهْنِئَةٌ*, *تَضَرَّةٌ*, *تَسْرَّةٌ*.

[3. *تَضَرَّةٌ*, *تَسْرَّةٌ*, *تَهْلُكَةٌ*, *تَفْعِلَةٌ*.]

4. *تَكَرَّارٌ*, *تَرْدَادٌ*, *تَصَدَاقٌ*, *تَهْتَانٌ*, *تَهْطَالٌ*, *تَصْهَالٌ*, *تَفْعَالٌ*, as
تَسْيَارٌ, *تَطَوَّافٌ*, *تَجَوَّالٌ*, *تَوْمَاضٌ*.

[5. *تِمْثَالٌ*, *تَبْكَاةٌ*, *تَشْرَابٌ*, *تِمْشَاءٌ*, *تِلْقَاءٌ*, *تَبْيَانٌ*, *تَفْعَالٌ*, C
تَنْضَالٌ. Of these examples some allow only the two

first, pointing the others as examples of *تَفْعَالٌ*.]

[6. *قَضَاءٌ*, *قَدَامٌ*, *خِرَاقٌ*, *فَسَّارٌ*, *عِلَّامٌ*, *كِلَّامٌ*, *كِذَّابٌ*, *فِعَالٌ*, as
حِمَالٌ, *كِبَارٌ*.]

[7. *خَطِيبِي*, *قَلِيلِي*, *خَلِيفِي*, *خَصِصِي*, *حِثِّي*, *فِعِيلِي*, as
رَمِيَا, *قَتَيْتِي*, *فَحْخِرِي*, *دَلِيلِي*, *مَكِيشِي*. D

[8. *مَكِيشَاءٌ*, *خَصِصَاءٌ*, *فِعِيلَاءٌ*.]

To these may be added *تُفْعُولٌ*, as *تُهْلُوكُ*. Here the vowel of the

* *وُجُودٌ* is also employed in the active signification; see the Gloss. to Bibl. Geogr. viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second ;
 تَفْعُولٌ for تَفْعُولٌ.

III. 1. مُفَاعَلَةٌ. 2. فَعَالٌ.

[3. فِعْيَالٌ, as ضِرَابٌ, قَيْتَالٌ, قَيْتَالٌ. [4. فَعَالٌ, as مِرَاءٌ, قِتَالٌ, قِتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَالٌ, تَكْلَامٌ, تَمْلَاقٌ, تَنْقَامٌ, تَمْلَاقٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاعُلٌ, as تَفَاوُتٌ.]

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِفْتِعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قِتَالٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ. XII. اِفْعِيْعَالٌ.

XIII. اِفْعِوَالٌ. XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. *a.* In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hèmz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيْلَةٌ and فَعِيْلَةٌ are usually ascribed to I., but as their use is لِقَصْدِ الْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdîd are akin to the Heb. infin. absol. קָמַל (קָמַל, קָמַל), to Heb. substantives like שָׁלוֹם, and to the Eastern Aramaic infin. קָמַל; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَلَ, but of an obsolete تَفَعَّل, akin to تَفَعَّل, تَفَعَّل, تَفَعَّل, and are represented in the

cognate dialects by such substantives as *תְּבִלִּית*, *תְּבִדְמוּל*, *תְּבִדְרִיךְ*, A
לְמַסְכֵּי, *לְסֻלְלִי*, *לְבִצְלִי*, *תְּבִדְבוּת*, *תְּבִדְנִית*, etc.*—In III.
فِعَالٌ is the original infinitive, which the great majority of the
 Arabs shortened into *فَعَالٌ*, whilst some compensated the loss of the
 long vowel by doubling the following consonant, *فَعَّالٌ*. The most
 common form of all is *مُفَاعَلَةٌ* ([in form identical with the] pass.
 particip. fem.).—In V. the original form is *تَفَعَّلٌ*, which has
 however been almost entirely supplanted by *تَفَعَّلٌ*.—In VIII. those B
 Arabs alone use *فَعَّالٌ*, who shorten the Perf. and Imperf. into
فَعَّلَ, *يَفْعِلُ*, or *فَعَّلَ*, *يَفْعِلُ*, etc. in the cases mentioned in § 117*.—
 The form *تَفَعَّلٌ* is sometimes ascribed to III., as *تَرَمَّاءُ*; and
 (*تَرَامُوا*) *رَمَّيَا*, (*تَهَاجَرُوا*) *هَجَّيرَى*, (*تَحَاجَرُوا*) *حَجَّيزَى* to VI., as *فَعِيلَى*.

[REM. b. For the *مَصْدَرٌ مِيمِيٌّ* of the derived conjugations see
 § 227, rem.]

203. The nouns formed from the quadriliteral verbs are:—

- I. 1. *سَلَقَاءٌ*, *بَيْطَرَةٌ*, *جَهْوَرَةٌ*, *حَوْقَلَةٌ*, *سَرْهَفَةٌ*, *دَحْرَجَةٌ*, as *فَعْلَلَةٌ*,
قَلْقَلَةٌ, *زَلْزَلَةٌ*.
 2. *قَلْقَالٌ*, *زَلْزَالٌ*, *سَلَقَاءٌ*, *حَيْقَالٌ*, *سِرْهَافٌ*, *دِحْرَاجٌ*, as *فِعْلَالٌ*.
 [3. *قَلْقَالٌ*, *زَلْزَالٌ*, as *فَعْلَالٌ*.]
 II. *تَدَحْرُجٌ*, as *تَفَعَّلُلٌ*.
 III. *اِحْرَنْجَامٌ*, as *اِفْعِنَالٌ*.
 IV. *اِطْمِئْنَانٌ*, *اِفْشِعْرَارٌ*, as *اِفْعِلَالٌ*. [The irregular form *طُمَأْنِينَةٌ*
 is rather to be considered as a substantive, *مَصْدَرٌ*.]

REM. In I. *فَعْلَلَةٌ* is the common form, whilst the employment
 of *فِعْلَالٌ* depends upon the *usus loquendi* (like that of *فَعَالٌ* in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

A of the trilateral verb). The form **فَعْلَالٌ** seems to be restricted to reduplicated verbs, like **زَلَزَلَ**.—A variation of the fourth form is presented to us in the word **طَعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعَنُ**, which comes from **طَعْنَنَ** = **اِطْعَنَنَّ**.

204. The abstract nouns of the *verba mediæ rad. geminatae* are formed according to the rules given in § 120. Hence **مَدٌّ** for **مَدْدٌ**, **مَرْدٌ** for **مَرَدٌ** (from **رَدَّ**), **تَغِرَّةٌ** for **تَغَرَّرَةٌ** (from the second form of **غَرَّ**).

B REM. *a.* Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **عَلَلٌ**, **سَدَدٌ**, **مَكَلٌ**, **غَصَصٌ**.

REM. *b.* The nouns of the third and sixth forms may either be contracted or not; as **مُمَادَّةٌ** or **مُمَادَةٌ**, **تَسَابُبٌ** or **تَسَابٌ**. See § 124.

205. The formation of nouns from the *verba hêmzata* takes place according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad. و*, that reject the *و* in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدَّةٌ	from	وَعَدَ	Imperfect	يَعِدُ	Imperat.	عِدْ
	عِظَةٌ	„	وَعَظَ	„	يَعِظُ	„	عِظْ
	دَعَةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعْ
D	زِنَةٌ	„	وَزَنَ	„	يَزِنُ	„	زِنْ
	دِيَةٌ	„	وَدَى	„	يَدِي	„	دِ

The termination **ة**, with which these nouns are furnished, is a compensation for the lost radical.

REM. *a.* Not a few *verba primæ rad. و*, however, have nouns of the form **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرَ**; **وَجَنٌ**, **يَجِنُ**, **وَجَنَ**. Others have both forms;

e.g. **وَضَعُ**, **يَضَعُ** and **ضَعَّةٌ**; **وَزَنُ**, **يَزِنُ** and **زِنَةٌ**; **وَعَدُ**, **يَعِدُ** and **عِدَّةٌ**.

REM. *b.* Initial و, if pronounced with damma or kèsra, may be changed into ا (see § 145, rem.), as اُجْدَانٌ, اُجُودٌ, for وَجْدَانٌ وَجُودٌ.

REM. c. In nouns from verba primæ rad. و, this radical is changed into ي, if it be without a vowel, and kèsra precede; as اِيْجَابٌ for اَوْجَابٌ, from the fourth form of وَجَبَ; اِسْتِيْفَاءٌ for اِسْتَوْفَاءٌ, from the tenth of وَفَى. See § 145.

REM. *d.* Compare in Hebrew, שָׁבַת, (שָׁבַת) רִשְׁתָּהּ, (לִדְתָּהּ) לְדָתָהּ, from יָצָא, (עֲדָתָהּ) יָצָא; יָרַשׁ, יָרַשׁ, יָרַשׁ, יָרַשׁ, from יָרַשׁ, (שִׁנָּה) שִׁנָּה, Corresponding forms in Syriac are חֲבֵל (rad. חֲבֵל), חֲבֵל (rad. חֲבֵל).

207. Nouns derived from verba mediæ rad. و et ع are subject to C the same irregularities as those verbs (§ 150, etc.).

208. If the noun from a verb mediæ rad. **و** or **ی** be of the form **فَعْلٌ**, the **و** or **ی** remains unchanged ; as **سَيَّرَ**, **قَوَّلٌ**. In the form **فُعُولٌ** from verba med. **و**, the **و** may be changed into **ؤ**, as **حُوُولٌ**, **ثُوُوبٌ**, **دُوُورٌ**, **رُوُوبٌ**, **غُوُورٌ**, **سُوُورٌ**, for **ثُوُوبٌ**, etc. Verba med. **ی** of the form **مَصْدَرٌ مِیْمِیٌّ**, **فَعْلٌ**, Imperf. **یَفْعَلُ** (see § 157), frequently take *kèsra* in the **مَصْدَرٌ مِیْمِیٌّ**, as **مَزِیدٌ** (or by assimilation **مَجِیٌّ**), **مَبِيعٌ** (for **مَبِیْتُ**), **مَبِیتٌ** (for **مَبِیْتُ**), **مَعِيشٌ**, **مَصِيرٌ**, **مَسِيرٌ**, and the like. [See § 223, rem.]

209. If the letter و, pronounced with fèṭḥa, be preceded by kèsra, it is converted into ی; as قِيَامٌ for قِوَامٌ, from قَامَ; صِيَانَةٌ for صِوَانَةٌ, from صَانَ; and اِنْقِيَادٌ and اِقْتِيَادٌ for اِنْقِوَادٌ and اِقْتِوَادٌ, from the seventh and eighth forms of قَادَ. Except in the third form, where it remains

A unchanged ; as ثَوَارٌ from ثَوَّرَ, جَوَارٌ from جَوَّرَ, سَوَارٌ from سَوَّرَ, عَوَانٌ from عَوَّنَ, نَوَاءٌ from نَوَّأَ, لَاوَمٌ from لَوَّأَ, قَوَامٌ from قَوَّأَ, عَاوَنٌ from عَاوَّنَ.

210. Peculiar to verba mediæ rad. و et ی is the nominal form فَعْلُولَةٌ, in which ی always takes the place of the second radical ; as (كون) كَانٌ from كَيَّنُونَةُ, (قود) قَادٌ from قَيَّدُودَةٌ, (دوم) دَامٌ from دَيِّمُومَةٌ, (بين) بَانَ from بَيَّنُونَةُ, (سود) سَادٌ from سَيِّدُودَةٌ, (غيب) غَابٌ from غَيَّبُوبَةٌ, (صير) صَارٌ from صَيَّرُورَةٌ, (شيخ) قِيلُولَةٌ from قَيَّلُولَةٌ.

REM. Some grammarians regard فَعْلُولَةٌ as the original form. The impossible صَيَّرُورَةٌ, شَيَّخُوخَةٌ, were, they say, first changed into صَيَّرُورَةٌ, شَيَّخُوخَةٌ, and then altered, on account of the discord between \bar{r} and \bar{u} in successive syllables, into صَيَّرُورَةٌ, شَيَّخُوخَةٌ. Others look upon فَعْلُولَةٌ as a contraction for فَيَعْلُولَةٌ, so that C دَيِّمُومَةٌ was originally دَيِّوَمُومَةٌ, by assimilation دَيِّمُومَةٌ, and then shortened دَيِّمُومَةٌ (like مَيِّتٌ for مَيِّتٌ); but there is no verbal form فَيَعْلَلُ, with which such a nomen verbi could be connected. The rare substantive forms سُودَدٌ (or سُودَدٌ) from سَادٌ, to be chief or ruler, and عُوْطُطٌ from عَاطٌ to desire the male (of a she-camel); the cognate forms فَيُضَوِّضَاءُ and فَيُضَوِّضِي, فَيُضَوِّضَاءُ and فَيُضَوِّضِي, فَيُضَوِّضَاءُ and فَيُضَوِّضِي, mixture, confusion; and the analogy of the D Aramaic verbal form ܕܥܠܝܠܐ (as ܕܥܝܠܐ) and the Heb. ܕܥܠܝܠܐ (as ܕܥܝܠܐ, ܕܥܝܠܐ, ܕܥܝܠܐ),—all combine to prove that فَعْلُولَةٌ comes directly from a quadriliteral فَعْلَلُ.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination َـة is appended to the noun by way of compensation (compare § 206). E.g. إِفْيَادٌ for إِسْتِفَادَةٌ and إِفَادَةٌ; إِقْوَامٌ for إِسْتِقَامَةٌ and إِقَامَةٌ; and اسْتِفْيَادٌ.

REM. Nouns of the fourth form without the ة very rarely A occur; e.g. اَقَامَ in the Ḳor'ān, Sūr. xxi. 73 (for اِقَامَ, اِقَامًا or اِقَامًا); اَرَاءَ (for اَرَاءًا) from اَرَى to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertiæ rad. و et ی, the third radical is retained, when the second immediately precedes it and is vowelless; as غَشِيَانٌ, رِضْوَانٌ, فَرَى, زَهْوٌ, رَمَى, غَزْوٌ. If the second radical be و and the third ی, an assimilation takes place in the form لَوَى, طَوَى, زَوَى, حَوَى, لَوَى, طَوَى, زَوَى, حَوَى, as لَوَى, طَوَى, زَوَى, حَوَى, لَوَى, طَوَى, زَوَى, حَوَى.

213. In nouns from verba tertiæ rad. و et ی of the forms فَعَلٌ, B فَعِلٌ, and فَعَلٌ, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ی) rejects its damma, throws back the tènwin upon the fèṭḥa of the second radical, and becomes quiescent. E.g. جَلَى for جَلَى (جَلَوٌ), سُرَى for سُرَى (رِضْوٌ), رِضَى [or رِضًا] for رِضَى, لَطَى for لَطَى (جَلَوٌ), هَدَى for هَدَى (compare § 167, α, β, and b, β).

214. In nouns from verba tertiæ rad. و of the form فَعَلَةٌ, the و C is changed, after the elision of its fèṭḥa, into èlif productionis; as شَكْوَةٌ for شَكَاةٌ, زَكْوَةٌ for زَكَاةٌ, حَيَوَةٌ for حَيَاةٌ, صَلَوَةٌ for صَلَاةٌ.

REM. α. We often find, however, the (etymologically more correct) orthography صَلَوَةٌ, حَيَوَةٌ, زَكْوَةٌ (§ 7, rem. d).

REM. b. In the same way as حَيَوَةٌ for حَيَاةٌ, we find مَرَضَاةٌ for مَرَضِيَّةٌ (مَرَضَوَةٌ), مَرَثَاةٌ for مَرَثِيَّةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form D فَعُولٌ or فَعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as عَلُوٌّ, دُنُوٌّ, for عَلَوٌ, دُنَوٌ. But, if these forms come from verba tertiæ rad. ی, the و productionis is changed, through the influence of the third radical, into ی, and combines with it into یّ, whilst, at the same time, the damma of the second radical becomes a kèsra; as رُقُوى, أَوْوى, مَضِى, رُقِى, أَوْى, رُقُوى, أَوْوى, مَضِى, رُقِى, أَوْى.

A **مُضَوًى** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتَى** for **أَتَى**, **أَوَى** for **أَوَى**, **عَتَى** for **عَتَى**; just as in the plural of substantives we find **عَصَى**, **قَسَى**, **دَلَى**, from **قَوْس**, **عَصَا**, **دَلْو**.

216. If the noun from a verb *tertiæ rad.* **ي** be of the form **فَعِيلٌ**, the **ي** productionis of the second syllable combines with the radical **ي** into **ي**; as **هَوِيٌّ** for **هَوِيٌّ**, from **هَوَى**. In the same form from *verba tertiae rad.* **و**, the third radical is converted into **ي**, and combines in the same manner with the **ي** productionis into **ي**.

217. In the *nomina verbi* of the forms **فَعَالٌ**, **فَعَالٌ**, and **فَعَالٌ**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hèmza*; as **بُكَاءٌ**, **بَنَاءٌ**, **خَفَاءٌ**. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِنْجَلَاءٌ**, **إِعْطَاءٌ**, **إِرْتِجَاءٌ**, **إِحْوِيَاءٌ**, **إِسْتِدْعَاءٌ**, **إِرْعَوَاءٌ**; and in that of the third, when it has the form **فَعَالٌ**, as **نَادَى** from **نَادَى**. This change is caused by the preceding long *fèthā*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفْعَلَةٌ** (§ 202, rem.), as **تَعْرِيزَةٌ**, **تَسْلِيَةٌ**. In those of the fifth and sixth forms, the influence of the third radical (always **ي**, § 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables **يَـ** are contracted into **ـِ** (according to § 167, *b*, *β*). Hence **تَجَلَّى** for **تَجَلَّى** (**تَجَلَّى**), **تَوَالٍ** for **تَوَالٍ** (**تَوَالٍ**).

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (**مَرَّةً**), the Arabs indicate by adding the feminine termination **ة** to the verbal noun. For this

purpose the form **فَعْلٌ** is always selected in the first form of the A triliteral verb, **تَفْعِيلٌ** in the second, and **فَعْلَالٌ** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَّةٌ**, **تَقْلِيْبَةٌ**, **اِسْتِنْشَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكَشَافَةٌ**, **تَعَاْفَلَةٌ**, **تَقْلِبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **دَحْرَجَةٌ**, **اِفْشَعْرَارَةٌ**, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called **أَسْمَاءُ الْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **عُدُوَّةٌ**, **قَوْمَةٌ**, **وَعْدَةٌ**, **لَقِيٌّ**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَ**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَ**, **رَمَى**, **أَتَى**.

REM. b. If the verbal noun happens to end in **ة**, the feminine termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** *one*, as **رَحِمَهُ رَحْمَةً وَاحِدَةً**, *he had pity or compassion upon him once*; and so with **دَحْرَجَةً**, **اِسْتِعَانَةً**, **اِقَامَةً**, **مُقَاتَلَةً**, **تَسْلِيَةً**, **عِيْمَةً**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **اِثْتِيَانَةٌ**, **لِقَاءَةٌ**, **رُؤْيَةٌ**, **حِجَّةٌ**, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The **اِسْمُ النَّوعِ** or *noun of kind*, has always the form **فِعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْتَةٌ**, **قِتْلَةٌ**, **طِعْمَةٌ**, **قَعْدَةٌ**, **رِكْبَةٌ**, **جِلْسَةٌ**, *manner, mode, or*

- A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. *هُوَ حَسَنُ الْكِتَابَةِ* *he is good as to his manner of writing, he writes a good hand*, *قُتِلَ قِتْلَةً سَوْءَ* *he was killed in a miserable way*, *بُئْسَتِ الْمَيِّتَةُ* *'t is a wretched death!*

- REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صِرْعَةً*, *way of being thrown* (from horseback), e.g. *سَوْءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ*, *to sit fast badly is better than to be thrown easily*. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عَذْرَةً* *manner of excusing oneself*, from *اعْتَذَرَ* *to excuse oneself*; *خِمْرَةً* *mode of veiling oneself*, from *اِخْتَمَرَتْ* *she put on the خِمَارُ or yashmak*; *عِمَّةً* *way of putting on a turban*, from *تَعَمَّمَ* or *اعْتَمَرَ* *to put on a turban (عِمَامَةً)*.
- B

- REM. b. If the nom. verbi has the form *فَعْلَةً*, we must have recourse to a circumlocution to express the idea of the nom. speciei; as *حَمِيَّتُهُ حَمِيَّةَ الْمَرِيضِ* *I made him observe a regimen like a sick man*, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* *I searched for it as for something precious*; or else *نَشَدْتُهُ نَوْعًا مِنَ النِّشْدَةِ*, *حَمِيَّتُهُ نَوْعًا مِنَ الْحَمِيَّةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* *I honoured him as a friend is honoured*, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.
- C

- D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fèthā*, if the Imperfect has *fèthā* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. *مَشْرَبٌ* *a place for drinking, a reservoir or water-trough*, from *شَرِبَ* *to drink*, imperf. *يَشْرَبُ*; *مَنْهَلٌ* *the time or place for watering*

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَصْرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَعَ* to throw down, imperf. *يَصْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُفِ*, because *time* and *place* are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *ḍamma*, take, notwithstanding, *kèsra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C
shambles.
2. *مَرْقُؤٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقِطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *مَفْرِقٌ* of division, in particular, where the hair divides
in different directions, the crown of the head.
10. *مَنْبِتٌ* where a plant grows.

A 11. **مَنْخَرٌ** *the place where the breath passes through the nose, the nostril.*

12. **مَنْسَكٌ** *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fèṭha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مَنْخَرٌ**, **مَنْخَرٌ**, and even **مَنْخُورٌ**.

The verb **جَمَعَ**, *to collect*, which has *fèṭha* in the imperf., also makes

B **مَجْمَعٌ** or **مَجْمِعٌ**, *a place of collecting, meeting or assembling.* The vowel of the first syllable is variable in **مُخْدَعٌ**, also **مُخْدَعٌ** and **مُخْدَعٌ**, *a place of hiding or concealment, a small room or closet.*

See § 228, rem. *a*; and compare the variations in **مُجَسَّدٌ** *a garment worn (by a woman) next the skin*; **مُضَحَفٌ** *a book, a copy of the Kor'ān*; and **مَطْرَفٌ** *a robe with ornamental borders.*

C REM. *c.* The *kèsra* of the second syllable distinguishes in many cases the nomina temp. et loci from the **مُضَدَّرٌ مِيَمِيٌّ**, which, as a general rule, takes *fèṭha* in the second syllable. Thus **مَجْلَسٌ**, **مَقَرٌّ**, **مَضْرَبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are nomina verbi or infinitives; whilst **مَجْلِسٌ**, **مَقَرٌّ**, **مَضْرَبٌ**, **مَحْبِسٌ**, **مَحْمِلٌ**, are nomina temporis or loci.

D REM. *d.* This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and — ; as **מִשְׁאֵב**, **מִצָּב** (**מִנְצָב**),

(**מְבִסָּא**) **מִזְבֵּחַ**, (**מְבִבָּא**) **מִבְבָּר**, (**מְרִכָּב**) **מִרְכָּב**, (**מְקִוּם**) **מִקְוֶה**.

222. Nouns of time and place, formed from verba primæ rad. **و** et **י**, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. **مَوْرِدٌ** *watering-place*, from **وَرَدَ** *to go down (to draw water)*, imperf. **يَرِدُ**; **مَوْعِدٌ** *the time or place of a promise or appointment, fixed time or place*, from **وَعَدَ** *to promise*, imperf. **يَعِدُ**;

مَوْضِعٌ *the place where anything is put, a place*, from وَضَعَ to put down, A
to place, imperf. يَضَعُ; مَوْجِلٌ *a place that is dreaded*, from وَجَلَ to be
afraid, imperf. يَوْجِلُ; مَوْحِلٌ *a slough or quagmire*, from وَحَلَ to
stick in the mud, imperf. يَوْحِلُ; مَيْسِرٌ *a game at hazard*, from يَسَرَ
to play at hazard, imperf. يَيْسِرُ.

REM. Here the مُصَدَّرٌ مِيمِيٌّ should, strictly speaking, have the
same form as the *nomina loci et temp.*, but the grammarians give B
some examples with fèṭḥa in the second syllable, as مَوْضِعٌ, مَوْحِلٌ.

223. Those formed from *verba mediæ rad.* و et ي undergo
changes analogous to those suffered by the Imperfect of the verb
(§ 150); that is to say, after the second radical has taken fèṭḥa or
kèsra, according to § 221, this vowel is thrown back upon the vowelless
first radical, and the و or ي is changed into the homogeneous letter
of prolongation (ا or ي). E.g. مَقَامٌ (مَقُومٌ) *place of standing, place*,
from قَامَ to stand, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (مَغُوصٌ) *diving-place*, C
from غَاصَ to dive, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and
مَهَابٌ (مَهِيْبٌ), *a place that is dreaded*, from خَافَ to fear, imperf.
يَخَافُ (يَخُوفُ), and هَابٌ to fear, imperf. يَهَابُ (يَهِيْبٌ); مَقِيلٌ (مَقِيْلٌ)
place of resting at mid-day, from قَالَ to sleep at mid-day, imperf. يَقِيلُ
(يَقِيْلٌ).

REM. The مُصَدَّرٌ مِيمِيٌّ has in this case regularly the form with
ā in the second syllable, as مَأْبٌ, مَأْلٌ, مَعَادٌ, *return* (from آَبَ for D
أَوْبٌ, etc.), مَشَاعٌ *being divulged or published* (from شَاعَ for شَيْعٌ);
but many *verba med.* ي take in preference the form with ī, as
مَسَائِلٌ or مَسِيْلٌ, مَحَاضٍ or مَحِيْضٌ, مَبَاعٌ or مَبِيْعٌ, مَبَاتٌ or مَبِيْتٌ,
مَعَالٍ or مَمِيْلٌ, مَقَالٌ or مَقِيْلٌ, مَكَالٌ or مَكِيْلٌ, مَعَاشٌ or مَعِيْشٌ.
See § 208.

224. Those formed from *verba tertiæ rad.* و et ي violate the rule
laid down in § 221, for they always take fèṭḥa in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجَوْ, مَنْجَى) *place of refuge*, from **نَجَا** to escape, imperf. **يَنْجُو**; **مَرْعَى** (مَرْعَى, مَرْعَى) *pasture-ground*, from **رَعَى** to pasture or graze, imperf. **يَرَعَى**; **مَثْوَى** (مَثْوَى, مَثْوَى) *the place where one stops*, from **ثَوَى** to stop, imperf. **يَثْوَى**; **مَأْوَى** (مَأْوَى, مَأْوَى) *do.*, from **أَوَى** to go or resort to a place, imperf. **يَأْوَى**; **مَطْوَى** (مَطْوَى, مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. **يَطْوَى**; **مَثْنَى** (مَثْنَى, مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. **يَثْنَى**.

REM. The **مَصْدَرٌ مِيمِيٌّ** has the same form, as **مَجْرَى** from **جَرَى**, imperf. **يَجْرَى**; **مَسْرَى** from **سَرَى**, imperf. **يَسْرَى**.

- 225.** Nouns of time and place not unfrequently take the feminine C form **ـَة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغْوَرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fetha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرُوعَةٌ** *watering-place*. Some nouns have even three D forms; as **مَشْرِقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظَنَّةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to think, suppose, imperf. **يُظَنُّ**.

REM. The **مَصْدَرٌ مِيمِيٌّ** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مَسْغَبَةٌ** *hunger*. For example: **مَحْمَدَةٌ**,

مَرْتَبَةٌ, مَغْفَرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحْمَدَةٌ, مَذْمَةٌ A
or مَقْدَرَةٌ, مَأْرَبَةٌ; مَعْدَرَةٌ; مَحْمِيَةٌ; (مَرْتَبَةٌ) مَرْتَبَةٌ.

226. Some nouns of time and place, derived from *verba primæ* rad. و et ی, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ *to bear*; مِيعَادٌ *appointed time [or place] for the fulfilment of a promise*, from وَعَدَ *to promise*; مِيقَاتٌ *appointed time [or place for the performance of some action]*, from وَقَّتَ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مِشْرِيقٌ = مَشْرِقَةٌ; but in Æthiopic it is the usual form from all verbs, as mēsraḳ = مَشْرِقٌ, mē'rāb = مَغْرِبٌ, mēr'āy = مَرْعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلَّى *a place of prayer* (صَلَّى *to pray*); مُمَسَّى, مُصْبِحٌ, *the time of entering upon the morning or evening* (أَمَسَى, أَصْبَحَ, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or *go out* (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمَعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلتَقَى *place or time of meeting* (التَقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (أَسْتَهَلَ *the new moon appeared*); مُدْخَرَجٌ *a place where one rolls anything* (دَخَرَجَ *to roll*); مُحْرَنْجَمٌ *a place where (camels) are crowded together* (احْرَنْجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مُصَدَّرٌ مِيمِيٌّ from the derived forms of the trilateral verb and from the quadrilateral; e.g. مُنْدَى *the being tried or tested* = تَجْرِبَةٌ or تَجْرِيْبٌ; مُجَرَّبٌ

A *letting* (camels) *graze in the interval of their being watered* = تَنْدِيَّةٌ ;
the rending in pieces = تَمْزِيقٌ ; *the guarding carefully* =
 مُوَقِّىٌ ; *the making a raid or* مُغَارٌ ; *fighting* = مُقَاتَلَةٌ or قِتَالٌ ; *affliction* = مُصَابٌ ; *turning or*
tossing to and fro = مُتَقَلِّبٌ ; *the pressing heavily on,*
wronging = مُتَحَامِلٌ ; *to make a clashing or ringing sound* =
 مُصَلِّصٌ ; *to God is (our) complaint of* إِلَى اللَّهِ مِنْهَا الْمُشْتَكَى وَالْمَعُولُ ; *this event* (وقِيعَةٌ) *and (on Him) is (our) reliance.*

B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ الْأَلَةِ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. *مِبْرَدٌ*, a file, from *بَرَدَ*, to file ; *مِبْضَعٌ*, a lancet, from *بَضَعَ*, to cut ; *مِشْرَطٌ* and *مِشْرَاطٌ*, a lancet ; *مِقْرَاضٌ*, a pair of scissors ; *مِفْتَاحٌ* or *مِفْتَحٌ*, a key ; *مِشْرَحٌ* and *مِشْرَحَةٌ*, a comb ; *مِحْجَمَةٌ*, a cupping-glass ; *مِكْسَحَةٌ* and *مِكْنَسَةٌ*, a broom ; *مِقْصٌ* (for *مِقْصَصٌ*), a pair of scissors ; *مِثْلَةٌ*, a packing-needle ; *مِثْرَةٌ*, an iron instrument for marking a camel's foot (from *أَثَرَ*) ; *مِشْرَةٌ*, a pad placed under a horse's saddle (from *وَثَرَ*) ; *مِيزَانٌ*, a balance or pair of scales (from *وَسَرَ*) ; *مِرْوَاحٌ* and *مِرْوَحَةٌ*, a fan ; *مِرْوَدٌ*, a small probe for applying kohl to the eyes ; *مِخِيطٌ*, a needle ; *مِصِيدٌ* and *مِصِيدَةٌ*, a net or snare ; *مِرْقَاةٌ* (for *مِرْقِيَّةٌ*), a staircase or ladder ; *مِصْفَاةٌ*, a strainer ; *مِكْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفَعَّل* or *مُفْعَل*; as *مُنْخَل*, A
a sieve; *مُنْصَل*, a sword; *مُغْزَل* = *مُغْزَل*, a spindle; *مُسْعَط* = *مُسْعَط*,
an instrument for introducing medicine into the nose; *مُدَق* = *مُدَق*,
a pestle or mallet; *مُجَمَّر* = *مُجَمَّر*, a censer. The form *مُغْزَل* is
also used.

REM. b. The corresponding Hebrew nouns have *־* and *־*, as
well as *־*, in the first syllable; e.g. *מִזְרָק*, *מִלְקָחִים*, *מִזְלָג*, *מִפְתִּיחַ*, B
מִזְמֶרֶה.

(ξ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,
nomina agentis, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are verbal C
adjectives, i.e. adjectives derived from verbs, and nearly correspond in
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
other languages, substantives.

230. The verbal adjectives, derived from the first form of the
triliteral verb, have two principal forms, namely, the *nomen agentis*,
فَاعِلٌ, and the *nomen patientis*, *مَفْعُولٌ*. E.g. *كَاتِبٌ* writing, a scribe
or secretary, from *كَتَبَ* to write, *مَكْتُوبٌ* written, a letter, from *كُتِبَ*; D
خَادِمٌ serving, a servant, from *خَدَمَ* to serve, *مَخْدُومٌ* served, a master,
from *خُدِمَ*; *حَاكِمٌ* judging, a judge, from *حَكَمَ* to judge; *كَائِنٌ* being,
from *كَانَ* to be; *مَوْجُودٌ* found, existing, from *وُجِدَ*, to be found, to
exist; *مَجْنُونٌ* mad, a madman, from *جُنَّ*, to be possessed, to be mad.

REM. a. When formed from *فَعَلَ* and the transitive *فَعِلَ* (as
رَهَبَ to fear, *رَكِبَ* to ride on, *عَلِمَ* to know, *مَسَّ* to touch), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. *خَادِمٌ*, *كَاتِبٌ*, *حَاكِمٌ* (see above), *عَالِمٌ* a scholar, *رَاهِبٌ* an ascetic. But if from the intransitive *فَعَلَ* and from *فُعِلَ*, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus *فَارِحٌ* or *جَادِلٌ* being glad, rejoicing, *جَابِنٌ* being cowardly, *جَائِدٌ* being liberal, *ضَائِقٌ* being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are *فَرِحٌ* and *جَدِلٌ* or *جَذْلَانٌ*, gladsome, cheery, *جَبَانٌ* cowardly, *جَوَادٌ* bountiful, generous, and *ضَيِّقٌ* narrow. [Comp. however § 232, rem. b.]
- B

- REM. b. The nomen agentis *فَاعِلٌ* is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase *قُمِرَ قَائِمًا*, for *قُمِرَ قِيَامًا*; but this is more frequently the case with the nomen patientis (compare § 227, rem.) *مَفْعُولٌ*. E.g. *جَهْدٌ* = *مَجْهُودٌ*, labour, effort, one's utmost; *حَلْفٌ* = *مَحْلُوفٌ*, swearing, an oath; *رَدٌّ* = *مَرْدُودٌ*, giving or sending back, rejection; *عَقْلٌ* = *مَعْقُولٌ*, understanding, intelligence; *شَعْرٌ* = *مَشْعُورٌ*, knowledge, perception; *وَعْدٌ* = *مَوْعُودٌ*, promising, a promise; *يُسْرٌ* = *مَيْسُورٌ*, affluence, opposed to *عُسْرٌ* = *مَعْسُورٌ*, penury, distress; *رَفْعٌ* = *مَرْفُوعٌ*, to trot quickly (of a camel); *مَوْضُوعٌ* = *مَوْضِعٌ* to trot easily (do.); *خَفْضٌ* = *مَخْفُوضٌ*, to go gently (do.); *مَجْلُودٌ* = *مَحْصُولٌ*, being in existence, being got or acquired; *جَلَادَةٌ* = *مَفْعُولَةٌ*, hardiness, sturdiness, endurance. The fem. *مَفْعُولَةٌ* is likewise occasionally so used, as *مَصْدُوقَةٌ*, *مَوْعُودَةٌ*, *مَشْعُورَةٌ*, *مَحْلُوفَةٌ*; *صِدْقٌ*, the telling of the truth, opposed to *كُذْبٌ* = *مَكْذُوبَةٌ*, lying; and also a cognate form *مَشْعُورَاءٌ*, *مَحْلُوفَاءٌ*, *مَفْعُولَاءٌ*.
- C
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. *كَلِمَتُهُ مُشَافَهَةٌ*; *رَاكِبًا*, *أَتَيْتُهُ رَكْبًا*, I came to him riding hard,

I spoke to him face to face (lit. *lip to lip*), = مُشَافِهًا; لَقِيتُهُ عِيَانًا, A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا; قَتَلْتُهُ صَبْرًا, I slew
him in cold blood (lit. *bound, confined or held*, so that he could not
resist or escape), = مَصْبُورًا; رَجُلٌ عَدْلٌ, رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ,
a just man, a just woman, just men, = عَادِلٌ, عَادِلَةٌ, عَادِلُونَ,
water which sinks into the ground, = غَائِرٌ; دِرْهَمٌ ضَرْبُ الْاِمِيرِ, a
dirham struck by the emir, = مَضْرُوبُ الْاِمِيرِ; هُمْ خَلْقُ اللَّهِ, they are B
the creatures (lit. *the creation*) *of God*, = مَخْلُوقُ اللَّهِ.

REM. d. فَاعِلٌ is the Aram. ܦܥܝܠ, ܦܥܝܠ, and Heb. פִּעֵל (with
ō for ā). The form مَفْعُولٌ does not occur in either of these
languages, the Heb. using instead of it فَعُولٌ = ܦܥܝܠ, and the
Aram. ܦܥܝܠ = فَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C
وَالْمَفْعُولِ, *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
are the principal.

- | | |
|-----------|---------------|
| 1. فَعْلٌ | 9. فَعَالٌ |
| 2. فَعْلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعْلٌ | 12. فُعُولٌ |
| 5. فَعِلٌ | 13. فُعْلَانٌ |
| 6. فُعْلٌ | 14. فُعْلَانٌ |
| 7. فُعْلٌ | 15. فُعْلَانٌ |
| 8. فُعْلٌ | 16. أَفْعَلٌ |

D

232. Most of these adjectives come from neuter verbs, and
express, partly, a quality inherent and permanent in a person or

- A thing,—which is their most usual signification (see § 38),—and, partly, a certain degree of intensity. Examples: 1. **صَعْبٌ** *difficult*, from **صَعَبَ**; **سَهْلٌ** *easy*, from **سَهَلَ**; **عَذْبٌ** *sweet*, from **عَذَبَ**; **ضَخْمٌ** *large*, from **ضَخِمَ**; **طَفْلٌ** *tender*, from **طَفَلَ**; **شَهْمٌ** *strong, hardy, acute, clever*, from **شَهِمَ**; **شَاژٌ** *rough, rugged*, from **شَنَزَ**; **قَذْرٌ** *unclean*, from **قَذَرَ**.
2. **قَدَرٌ** from **حَسَنَ** *handsome*, from **حَسْنٌ**; **بَطْلٌ** *brave*, from **بَطَلَ**; **قَدَرٌ** from **فَرِحَ** *glad*, from **فَرَحٌ**; **جَدِلٌ** *proud*, from **أَشْرٌ**; **بَطِرٌ**, *self-conceited and insolent*, from **أَشْرٌ** and **بَطِرٌ**; **وَجِعٌ** *in pain*, from **وَجَعَ**; **حَبِطٌ** *having a swollen stomach*, from **حَبِطَ**; **دَنَسٌ** *dirty*, from **دَنَسَ**; **شَجِيٌّ** *in grief*, from **جَوَى** (**شَجِيٌّ**, **جَوَى**) *for* **شَجَّ** *grief*, from **جَوَى**; **رَدِيٌّ** *perishing*, from **رَدَى**; **حَفٌ** *having his foot or hoof chafed*, from **حَفَى**; **وَجِيٌّ** *do.*, from **وَجَى**; **فَطِنٌ**, *clever, intelligent*, from **فَطِنَ**; **يَقِظٌ**, *awake*, from **يَقِظَ**; **حَزِنٌ**, *sorry*, from **حَزَنَ**; **نَدِسٌ**, *intelligent*, from **نَدَسَ**; **عَجَلٌ**, *quick, in haste*, from **عَجَلَ**; **عَجَلٌ**, *timid, cautious, wary*, from **عَجَلَ**; **قَدَرٌ**, *clean, pure*, from **طَهَرَ**; **قَدَرٌ**, *liberal*, from **طَهَرَ**; **قَدَرٌ**, *small, young*, from **طَفَلَ** *to be tender*; **جَلٌّ** *large, coarse, fat*, from **جَلَّ**; **دَقٌّ** *fine, thin*, from **دَقَّ**. 6 and 7. **مَرٌّ** *bitter*, from **مَرَّ**; **حَلَوٌ** *sweet*, from **حَلَوَ**; **صَلَبٌ** *hard*, from **صَلَبَ**; **غُمَرٌ** *inexperienced, untaught*, from **غُمَرَ**; **جُنُبٌ** *polluted*, from **جُنِبَ**; **عُدْرٌ** *perfidious, treacherous*, from **عَدَرَ** *to forsake, abandon, betray*; **لَبَدٌ** *remaining in one place, abundant*, from **لَبَدَ**; **زَكَنٌ** *knowing*, from **زَكَنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **جَبَانٌ** *cowardly*, from **جَبَنَ**; **كَهَامٌ** *blunt*, from **كَهَمَ**; **حَصَانٌ** *chaste*, from **حَصَنَ**; **جَوَادٌ** *liberal*, from **جَادَ**; **كِهَمٌ**, *brave*, from **كِهَمَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **ضَخَامٌ** *large*, from **ضَخِمَ**.

فَرَاتٌ *noble*, from كَرَمَ ; حَسَانٌ *handsome*, from حَسَنَ ; فَرَاتٌ *sweet* (of water), from فَرَّتَ ; حَرَاقٌ *salt* (of water), from حَرَقَ *to burn* ; طَوَالٌ *long, tall*, from طَالَ ; [قَدَارٌ *a cook*, from قَدَرَ *to cook*]. 11. بَخِيلٌ *stingy, niggardly*, from بَخَلَ ; كَثِيرٌ *much, many, numerous*, from كَثَرَ ; شَرِيفٌ *noble*, from شَرَفَ ; كَرِيمٌ *noble*, from كَرَمَ ; ضَعِيفٌ *weak*, from طَوِيلٌ *long, tall*, from طَالَ ; غَلِظٌ *thick, coarse*, from غَلَطَ ; ثَقِيلٌ *heavy*, from ثَقَلَ ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ ; سَلِيمٌ *safe*, from سَلِمَ ; مَرِيضٌ, سَقِيمٌ, *sick*, from مَرَضَ ; خَفِيفٌ *light, agile*, from خَفَّ ; جَلِيلٌ *great, glorious*, from جَلَّ ; دَقِيقٌ *small, slender, paltry*, from دَقَّ. 12. أَكُولٌ *gluttonous*, from أَكَلَ ; كَذُوبٌ *addicted to lying*, from كَذَبَ ; قَوُولٌ or قَوُولٌ *veracious*, from صَدَقَ ; قَوُولٌ or قَوُولٌ *talkative [or ready to speak]*, from قَالَ ; [فَعُولٌ *ready to do*, from فَعَلَ] ; دَفُوعٌ *pushing, thrusting or kicking violently*, from دَفَعَ ; عَطُوفٌ *moved by affection or pity*, from عَطَفَ ; جَسُورٌ *daring*, from جَسَرَ ; جَهُولٌ *ignorant, foolish*, from جَهَلَ ; حَصُورٌ *continent, impotent*, from حَصَرَ. 13. سَكْرَانٌ *drunk*, from سَكَرَ ; غَضَبَانٌ *angry*, from غَضِبَ ; غَرْتَانٌ, جَوْعَانٌ, *thirsty*, from عَطِشَ ; ظِمَّانٌ, عَطْشَانٌ, *from* غَرِثَ, جَاعَ ; غَرِثٌ, *satisfied with food*, from شَبِعَ ; رَيَّانٌ *satisfied with drink*, from رَوَى ; خَزْيَانٌ *ashamed*, from خَزَى. 14. نَدَمَانٌ *repentant*, from نَدِمَ. 15. عُرْيَانٌ *naked*, from عَرَى. 16. أَبْلَجٌ *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from بَلَجَ ; أَشْمٌ *having a high, straight nose*, from شَمَّ ; أَهْيَفٌ *having a slender waist*, from هَيْفَ ; أَذْقَنٌ *having a long chin* (ذَقْنٌ) ; أَحْدَبٌ *humpbacked*, from حَدَبَ ; أَعْوَرٌ *one-eyed*, from عَوَرَ ; أَحُولٌ *squinting*, from حَوَلَ ; أَصَمٌ *deaf*, from صَمَّ ; أَحْمَقٌ *foolish, stupid*, from حَمَقَ ; أَشْنَعٌ *unseemly, ugly, foul*, from شَنَعَ ; أَحْمَرٌ *red*, أَصْوَدٌ *black*, أَبْيَضٌ *white*, أَصْفَرٌ *yellow*.

A REM. a. As is shown by the above examples, the forms **فَعْلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعَلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعَلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعَلَ** intrans. or **فَعِلٌ** (see § 230, rem. a); e.g. **أَمِينٌ** *safe, secure*, = **أَمِنَ** or **أَمِنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِمَ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمَضَ** or **حَمِضَ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** *slain* = **قَتِيلٌ**; **مَجْرُوحٌ** *wounded* = **جَرِيحٌ**; **مَخْضُوبٌ** *dyed* = **خَضِيبٌ**; **مَذْبُوحٌ** *slaughtered, a victim*, = **ذَبِيحٌ**; **مَأْسُورٌ** *bound, a prisoner*, = **أَسِيرٌ**; **مَكْحُولٌ** *rubbed with kohl* = **كَحِيلٌ**. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَبْنِيَّةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِئِلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَهِيدٌ**; **جَلِيلٌ**, **كَرِيمٌ**; and so also in substantives, as **بَعِيرٌ**, **رَغِيفٌ**, **شَعِيرٌ**, **الْمَسِيحُ**.

* **رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. *e.* Many of these forms exist in Hebrew and Aramaic. A
For example, in the former, *فَعْلٌ*, as *חָרַן* = *חָדַת*; *فَعِلٌ*, as *רָנַן* =
רָנַן; *فَعוּלٌ*, as *גָּדוּל* (*ō* for *ā*); *פְּעוּלٌ*, as *זָרַר*; *פְּעִילٌ*, as *זָרַר*; *פְּעוּלٌ*, as *זָרַר*; *פְּעִילٌ*, as *זָרַר*; *פְּעוּלٌ*, as *זָרַר*.

233. From verbal adjectives of the form *فَاعِلٌ*, as well as from
some others, is derived an adjective *فَعَّالٌ*, which approaches very
nearly in meaning to *فَعוּלٌ* and *فَعִילٌ*, since it adds to the signification B
of its primitive the idea of intensiveness or of habit. Hence it is
called *اسْمُ الْمَبَالِغَةِ*, the noun of intensiveness. E.g. *أَكَّالٌ* eating, *أَكَّالٌ*
a glutton, = *أَكُوْلٌ*; *كَذَّبَ* lying, *كَذَّابٌ* a (habitual) liar, = *كَذُوْبٌ*;
دَفَعَ pushing, thrusting, repelling, *دَفَّاعٌ* pushing, etc., violently, = *دَفَّوْعٌ*;
سَأَلَ asking, *سَأَّلَ* importunate, a beggar, = *سَوُوْلٌ*; *شَارَبَ* drinking,
شَرَّابٌ drinking much, addicted to wine, = *شَرُوْبٌ*; *عَالِمٌ* knowing, learned, C
عَلَّامٌ very learned; *بَكَى* weeping, *بَكََّاءٌ* weeping much; *هَائِبٌ* fearing,
هَيَّابٌ timid.

REM. *a.* The nouns which indicate professions and trades have
usually this form; as *عَطَّارٌ* a druggist, *طَبَّاحٌ* a cook, *خَبَّازٌ* a baker,
خَيَّاطٌ a tailor, *نَجَّارٌ* a carpenter, *سَقَّاءٌ* a water-carrier, *جَنَّانٌ* a
gardener, *رِءَّاسٌ* a seller of sheep's heads, *صَرَّافٌ* a money-changer or
banker, *بَنَّاءٌ* a builder or architect, *حَمَّالٌ* a porter. Compare in
Hebrew and Aram. *חַטָּן*, *חַטָּן*, *חַטָּן*, etc. D

REM. *b.* Other intensive adjectives, less common than *فَعَّالٌ*, are
1. *فَعَّالٌ*, 2. *فَعִילٌ*, 3. *فَعוּלٌ* or *فُعُوْلٌ*, 4. *فُعَّلٌ*, and 5. *فَاعُوْلٌ*; as
1. *حَسَّانٌ*, *وَضَّاءٌ*, very handsome, *كُرَّامٌ* very noble, *كُبَّارٌ* very large,
قُرَّاءٌ one who devotes himself to reading (the sacred writings), *دُقَّاعٌ*
a strong propeller or repeller, a great rush (of water or of people);
2. *شَرَّيبٌ*, *سَكَّيرٌ*, *خَمَّيرٌ*, addicted to wine, drunken, *ضَلَّيلٌ* going astray,

- A wandering; عَرِیْضٌ fond of opposition, فَنِخِرٌ boastful, صَدِیقٌ exceedingly veracious, خَرِیقٌ very liberal, صَرِیعٌ one who throws down often or violently, a wrestler; دَرِیٌّ glistening intensely (also دَرِیٌّ, the only instance of the form فُعِیلٌ, except مُرِیقٌ); 3. فَرُوقٌ timid, سُبُوحٌ or سُبُوحٌ all-pure, all-glorious, قُدُّوسٌ or قُدُّوسٌ most holy; 4. حَوْلٌ shifting, turning, knowing, cunning, خَلْبٌ deceitful; 5. فَارُوقٌ timid, جَاسُوسٌ a spy.—On the other hand, مِفْعَالٌ, مِفْعَلٌ, and مِفْعِیلٌ are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِذْفَعٌ thrusting or pushing much, مِزْحَمٌ pushing or pressing much, مِصْدَمٌ a brave warrior, مِحْرَبٌ, مِحْرَابٌ, do., مِطْعَنٌ thrusting with the spear, مِهْذَرٌ, مِهْذَارٌ, talking nonsense, مِطْعَمٌ, مِطْعَامٌ, eating much or giving much to eat, hospitable, مِقُولٌ, مِقْوَالٌ, talkative, eloquent, مِفْرَاحٌ cheerful, مِذْعَانٌ docile, tractable, مِخْرَاقٌ very liberal, مِقْدَامٌ advancing boldly, daring, مِكْسَالٌ slothful, مِذْكَارٌ bearing male children, مِثْنَاتٌ bearing female children, مِغْطَارٌ very liberal, مِكْثِيرٌ, مِكْثَارٌ, very talkative, مِغْطَارٌ, using perfumes, مِسْكِینٌ mean, poor (مَكْهَجِی, مَكْهَجِی).—Similar, too, is the use of such forms as تِفْعَالٌ or تِفْعَلٌ, and تِفْعِیلٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تِلْعَابٌ, تِلْعَابٌ, تِلْعَابٌ, given to play or sport; تِلْقَامٌ, تِلْقَامٌ, swallowing big morsels, greedy; تِضْرَابٌ covered by the stallion (of a she-camel), تِلْقَاعٌ talking much and foolishly, تِكْذَابٌ mendacious, تِلْمَاطٌ fickle, تِقْوَلَةٌ loquacious, تَعْلِمَةٌ very learned.

* [To this class belongs also مُنْتِنٌ, مُنْتِنٌ, مُنْتِنٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A of being strengthened in their meaning by the addition of the termination **ـَة**, which is here used, as the grammarians say, **لِلْمَبَالَعَةِ**, to signify intensiveness, or **لِتَأْكِيدِ الْمَبَالَعَةِ**, to strengthen the idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as **رَاوٍ** one who hands down poems or historical facts by oral tradition, **دَاهٍ** crafty, **دَاهِيَةٌ**; **دَاعٍ** calling or summoning, an emissary or missionary, **دَاعِيَةٌ**; **دَاعِيَةٌ** clever, crafty; **دَاعِيَةٌ** treacherous, faithless; B **دَاعِيَةٌ** a deep investigator (compare in Heb. **קְהָלָת** from **קָהַל**); from **فُعِلٌ**, **فُعِلَةٌ**, as **حُطِمَةٌ** breaking in pieces, crushing to bits, **طُلَعَةٌ** always on the watch, **صُرَعَةٌ** throwing down or prostrating often, **سُؤِلَةٌ** asking often, begging, **ضُحَكَةٌ** prone to laughter, **قُوْلَةٌ** loquacious, **نُومَةٌ** given to sleep, **لُومَةٌ** abusive, **عُيْبَةٌ** finding fault; from **فَعِيلٌ**, **فَعِيلَةٌ**, as **كُرِيمَةٌ**, **عَقِيلَةٌ**, noble, excellent; from **فُعُولٌ**, **فُعُولَةٌ**, as **مُنُونَةٌ** taunting (one) with favours (conferred on him), **كُذُوبَةٌ** lying, **مَلُوءَةٌ** tired of, disgusted with, **هَيُوبَةٌ**, **فُرُوقَةٌ**, timid; from **فَعَالٌ**, C **فَعَالَةٌ**, as **رَحَالَةٌ** a great traveller, **فَعَالَةٌ** very learned, **نَسَابَةٌ** a great genealogist, **فَعَالَةٌ** a great traveller, **فَعَالَةٌ** very quick of comprehension, **فَعَالَةٌ** ill-natured, slanderous, **قَوَالَةٌ** very talkative, **جَمَاعَةٌ** a great collector, **صَنَاجَةٌ** an excellent player on the cymbals or harp (**صَنْجٌ**); from **فُعَالٌ**, **فُعَالَةٌ**, as **صُرَاعَةٌ** prostrating or throwing down very often, **كُرَامَةٌ** very generous or noble, **لُقَاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**, **فَعِيلَةٌ**, as **خَلِيفَةٌ** very contrarious; from **فُعُولٌ**, **فُعُولَةٌ**, as **فُرُوقَةٌ** very timid; from **فَاعُولٌ**, **فَاعُولَةٌ**, as **حَاذِرَةٌ** very wary or cautious, **فَارُوقَةٌ** D very timid; from **مُفْعَالٌ**, **مُفْعَالَةٌ**, as **مِلْحَادَةٌ** very unjust, **مِقْدَامَةٌ** very bold in attacking, **مِهْذَارَةٌ** talking much and sillily; from **تَفْعَالٌ**, **تَفْعَالَةٌ**, as **تَلْعَابَةٌ** addicted to play or sport, **تَقْوَالَةٌ** loquacious, **تَعْلَامَةٌ** very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تَلْقَامَةٌ** swallowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

- A **تَلْعَابَةٌ** *much addicted to play or sport*; from **تَفَعَّلَ**, **تَفَعَّالَةٌ**, as **تِلْعَابَةٌ** *much addicted to play or sport*, **تِلْقَامَةٌ** *swallowing huge morsels, very greedy*, **تِلْقَاعَةٌ** *talking much and foolishly*.

REM. *d.* Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُولٌ**, as **חֲנוּן**, **רַחוּם**, and **פְּעִילٌ**, but with the purer vowel *a* in the first syllable (**פְּעִילٌ**), as **בְּחִיז**, **צַדִּיק**, **אִבִּיר**, **בְּחִיז**,

- B **وَلِيدٌ**. Other forms are without exact equivalents in Arabic, as **יְלֹאד**, **לְוִו**, **סִטִּיר** = **נְבִדֹר**, **גְּבָר** = **יְבֹדֹר** (coming nearest to **قُدُّوسٌ**), **גִּבּוֹר** = Aram. **ܢܚܝܠ** (**فَعُولٌ**); and especially the form **קְהִיל**, as **גִּבּוֹר** (= **אֲחֵרָס**) = **חֵירָשׁ** (= **אֲעוֹר**), **לְוִו** (= **חַדִּב**) (= **فَعَّل** = **קְהִיל**, **קְהִיל** for **קְהִיל** **فَعَّل**).

- C **234.** From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form **أَفْعُلٌ**, which have the signification of our comparative and superlative, and are therefore called **اسْمُ التَّفْضِيلِ**, *the noun of preeminence*, or **أَفْعُلُ التَّفْضِيلِ**, *the form 'af'alu denoting preeminence*. E.g. **عَذْبٌ**, **أَحْسَنُ** *beautiful*, **أَحْسَنُ** *more or most beautiful*; **حُلُوٌ**, **أَعَذْبُ**, **أَحْلَى**, *sweet, sweeter, sweetest*; **قَبِيحٌ**, **أَقْبَحُ**, *ugly, uglier, ugliest*; **جَلِيلٌ**, **أَجَلُّ**, *great, glorious, more or most glorious*.

- D REM. *a.* In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **الْمَدِينَةُ الْعَظْمَى** *the greatest city*, **كُبْرَى الْمَدَن** *the largest of the cities*.

* [A rare exception to this rule is **أَعْلَى** *bitterer*, as derived from **عَلَقَمٌ** *anything bitter*, spec. *the colocynth*, according to 'Ibn Durèid, *Kitāb ʿl-istikāk*, 53, l. 6, 98, l. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. *b.* Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **אֲדָבָה** *lying, false* (of a stream that dries up in summer), from **אָדַב** = **קָדַב**; **אֲדָר** *fierce, cruel*, perhaps connected with **כָּאֵסַר** *breaking in pieces*; **אֲיָתָן** (for **אֲיָתָן**) *lasting, perennial*, = **וָאֵתָן**; and even these have lost their original signification, and are used as simple adjectives.

235. No **أَسْرُ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعَل** (compare § 184, rem. *b*). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدُّ** *stronger*, **أَحْسَنُ** *more beautiful*, **أَجُودُ** *more excellent*, **أَقْبَحُ** *uglier*, **خَيْرُ** *better*, **شَرُّ** *worse*, and the like. E.g. **أَشَدُّ حُمْرَةً** (*stronger as to redness*) *redder*; C **أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجُودُ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering*, or *giving a better answer than he*; **أَسْرَعُ أَنْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحُ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ**, *then, after that, your hearts became hard*, D **أَشَدُّ قَسْوَةً** *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسْوَةً** = **أَقْسَى** (ël-Kor'ân ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of **أَفْعَل** formed from the derived forms of the verb, especially from IV.: **أَطْهَرُ** *more cleansing or purifying* (**أَكْثَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ لِي* *preserving better*, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَقْوَمَ لِي* *confirming or establishing better*, from *أَقَامَ*, IV. of *قَامَ* to *stand upright*; *أَثَبْتُ لِي* *making more firm or sure*, from *أَثَبْتُ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوْفَنِي عَلَى* *causing me greater alarm about*, from *خَوْفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنُ عَلَى* *giving more help towards*, from *أَعَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبُ لِي* *making depart more quickly*, from *أَذْهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهُمَا لِي* *that of the two which relaxes, or loosens, more*, from *أَرْخَى*, IV. of *رَخَوَ* or *رَخِيَ* to *be flaccid* or *flabby*; *أَبْقَى عَلَى* *causing to last longer*, *أَبْقَى* *more merciful to*, from *أَبْقَى*, IV. of *بَقِيَ* to *remain, last*; *أَهْيَبُ لِي* *inspiring more fear or respect*, from *أَهَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفُ مِنْ* *more just than*, from *أَنْصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطْوَلُ لِي* *causing to last longer*, from *أَطَالَ*, IV. of *طَالَ* to *be long*;
- C *preserving alive better*, from *أَحْيَيْ*, IV. of *حَيِيَ* to *live*; *أَظِلُّ مِنْ* *giving more shade than*, from *أَظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجُودُ لِي* *causing to be better*, from *أَجَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى لِي* *giving more freely*, from *أَعْطَى* to *give*, IV. of *عَطَا*; *أَكْرَمُ لِي* *bestowing more liberally*, from *أَوْلَى* to *bestow*, IV. of *وَلِيَ*;
- D *showing greater honour to*, from *أَكْرَمَ*, IV. of *كُرِمَ* to *be noble*; *أَفْقَرُ مِنْ* *more desert than*, from *أَفْقَرَ* to *be desert*, IV. of *قَفَرَ*; *أَفْلَسُ مِنْ* *poorer than*, from *أَفْلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحَوْلُ مِنْ* *more crafty than*, from *أَحْتَالَ* to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* *more easily led, or more docile, than*, from *أَنْقَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعُلُ* formed from the passive voice: *أَخْشَى*, *أَخَوْفُ*, *أَهْيَبُ*, *more feared*

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْذَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْقَتْ more hated or hateful; أَغْنَى more occupied with (عَنِ or VIII. . اَعْتَمَ); أَخْصَرُ shorter (from اُخْتَصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحْمَقُ مِنْ more stupid than.

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ	
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعَلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌ	....

Quadrilateral Verb.

D

I.	مُفَعِّلٌ	مُفَعَّلٌ	III.	مُفَعْنِلٌ	مُفَعْنَلٌ
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفَعْلٌ	مُفَعَّلٌ

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A quadriliteral, in which the second and third radicals have ـ instead of ـ .

REM. *b.* The preformative م takes in Arabic the vowel ـ , in Heb. and Aram. ـ (e.g. מִקְטִיל , $\text{מִקְטִיל} = \text{מִהִקְטִיל}$, $\text{מִתְקַטֵּל} =$ "מִהִת"), but the Æthiopic seems to have retained the original vowel in its prefix መ : *ma*, as መሰማሪ : (*ma'ámmēz*) *oppressor*

- B (חִמִּין , חִמִּין); מַכְוִנֵּן : (*makwánnēn*) *judge* (מְכַוֵּן); מַנְאִפֶּךְ : (*manáfēḵ*) *sceptic, heretic* (מְנַפֵּךְ); מַרְעִיד : (*már'ed*) *causing to tremble, dreadful* (מְרַעֵד , מְרַעֵד); מַפְרִי : (*máfrī*) *fruitful* (מְפַרֵּה); מַסְתַּחֲמֵר : (*mastámḥēr*) *imploring mercy* (מְסַחֲמֵר); מַתְאַרְגְּמֵן : (*matárgwēm*) *an interpreter* (מְתַרְגְּמֵן).

237. In the formation of verbal adjectives from *verba mediæ*
C rad. *geminatæ*, the rules laid down in § 120 are to be observed. Hence مَادِدٌ becomes مَادٍ (see § 13, rem.); أَشَدُّ , أَشَدُّ ; مُضِلٌّ , مُضِلٌّ ; etc.

238. In the formation of verbal adjectives from the *verba hémzata*, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write آثِرٌ for أَثَرٌ (§ 135), سَائِلٌ for سَأَلَ (§ 133), مُؤَثِّرٌ for مَأْثَرٌ (§ 133), مُؤَثِّرٌ for مُؤَثِّرٌ (§ 133), مُؤَثِّرٌ for مُؤَثِّرٌ (§ 133), مُؤَثِّرٌ for مُؤَثِّرٌ (§ 131).

- D REM. *a.* أ preceded by *kèsra* becomes ئ ; as هَانِئٌ for هَانَأٌ .

REM. *b.* Final *hémza*, preceded by \bar{i} and \bar{u} , admits of assimilation; as رَدِيٌّ or رَدِيٌّ , دَرِيٌّ or دَرِيٌّ , مَقْرُوٌّ or مَقْرُوٌّ . See § 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from *verba primæ* rad. ي , the rule laid down in § 147 must be observed; as مُوسِرٌ for مُوسِرٌ .

240. In the nomina agentis of the first form of verba mediæ A rad. **و** et **ى**, the place of the middle radical is occupied by a **ى** with hêmza (arising, according to § 133, out of **أ**); as **قَائِلٌ** (for **قَائِلٌ**), **سَائِرٌ** (for **سَائِرٌ**), instead of **قَاوِلٌ**, **سَايِرٌ**.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as **عَاوِرٌ**, **صَائِدٌ**.

REM. b. The form **قَائِرٌ** admits in certain words of being contracted into **قَامٌ** (compare the Heb. **קָם** for **קָיָם**), as **شَائِكٌ** for **شَائِكٌ**, B in the phrase **شَائِكُ السِّلَاحِ** or **شَائِكُ السِّلَاحِ**, *bristling with weapons*; **مَاهٌ** for **مَائِهٌ**, in the phrase **مَاهُ الْفَوَادِ** or **مَاهُ الْفَوَادِ**, *water-hearted, cowardly, stupid*; **هَارٌ** feeble, for **هَائِرٌ**; **لَاعٌ** timid or greedy, for **هَاعٌ**; **سَاسٌ** corroded or decayed (of a tooth), for **شَائِهٌ**; **سَائِسٌ** sharp (of sight), for **شَائِهٌ**; **طَاعٌ** obedient, for **طَائِعٌ**; **طَافٌ** going about, for **طَائِفٌ**; **طَانٌ** clayey, for **طَائِنٌ***. Sometimes the second radical C is transposed; as **شَاطِ**, **جَالِ**, **لَاعِ**, **هَارِ**, **مَاهِ** **الْفَوَادِ**, **شَاكِي** **السِّلَاحِ**, **لَاثِ**, **شَاهِ**.

REM. c. In the form **فَعُولٌ** the medial **و** is usually changed into **وُ**; as **نَوُومٌ**, **صَوُومٌ**, **قَوُومٌ**, for **نَوُومٌ**, **صَوُومٌ**, **قَوُومٌ**.

241. In the nomina patientis of the first form of verba mediæ rad. **و**, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as **مَخُوفٌ**, for **مَخُوفٌ**, from **مَخُوفٌ**. The same thing takes place in verba mediæ rad. **ى**, with this difference, that (to indicate the elision of the radical **ى**) the damma is changed into kèsra, and, in consequence, the **و** production is into a **ى**; as **مَبُوعٌ**, instead of **مَبُوعٌ**, from **مَبُوعٌ**.

* [A poet even allows himself to say **سَارَهَا** for **سَائِرَهَا** (from **سَيْرٌ**); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A REM. The forms مَدُووْفٌ, مَصُووْنٌ, and مَقُووْدٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزِيوْتُ, مَذِيوْنٌ, مَخِيوْطٌ, مَبِيوْعٌ, مَكِيوْلٌ, مَغِيوْمٌ, for مَبِيْعٌ, مَخِيْطٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَيْعِلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ or مَيِّتٌ, *dead*, for مَيِّوْتُ, مَيِّوْتٌ (مَاتَ); [عَيْلٌ *dependent for sustenance*, for عَيُولٌ (عَالَ)]; هَيِّنٌ or هَيِّنٌ (لَانَ) لَيِّنٌ, لَيِّنٌ, *soft, easy*, for لَيِّنٌ or لَيِّنٌ (عَالَ); هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هُوِينٌ); نَيِّرٌ or نَيِّفٌ (نَوَيْفٌ) نَيِّفٌ, *exceeding*; نَيِّرٌ, *bright* (نَوِيْرٌ); نَيِّرٌ, *wicked* (سَوِيْءٌ); بَيِّنٌ, *clear* (بَيِّنٌ); خَيْرٌ, *good* (خَيْرٌ). The verb قَامَ has قَوِيْمٌ in the sense of *straight, right, tall*, and قَيِّمٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. يُتَبَايِنُ, مُتَبَايِنٌ, مُبَايِنٌ, like يُتَبَايِنُ, مُتَبَايِنٌ, مُبَايِنٌ, and not مُتَبَايِنٌ, مُبَايِنٌ.

D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, *b*, β , and § 170). Verbal adjectives of the forms فَعُوْلٌ and فَعِيْلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy*, بَغِيٌّ *a harlot*, سَرِيٌّ *generous, noble*, صَبِيٌّ *a boy*, سَبِيٌّ *captive*, for عَدُوٌّ, بَغُوٌّ, سَرِيٌّ, صَبِيٌّ, سَبِيٌّ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fetha, the **و** and **ى** (which A is converted into **ى**) reject their vowel or tènwin, and assume the nature of the Ēlif maḵṣūra (§ 7, rem. b). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (a) the nomina patientis of the derived forms, as **مُوَلَّى** for **مَوْلَى**, **مُعْطَى** for **مُعْطَى** (**مُعْطَوُ**); (b) adjectives of the form **أَفْعَلُ**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **أَرْضَى** for **أَرْضَى** (**أَرْضُو**), **أَحْلَى** for **أَحْلَى** (**أَحْلُو**). Compare § 167, α, β, a, and b, β.

b. THE DENOMINATIVE NOUNS.

B

(a) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E.g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَامٌ** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole C number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقْرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **ثَمَرَةٌ** a fruit, from **ثَمَرٌ** fruit; **تَمْرَةٌ** a date, from **تَمْرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبْنَةٌ** a straw, from **تَبْنٌ** straw*.

REM. α. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the **أَسْمَاءُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أَرْزَةٌ** a dish of rice, **سَمَكَةٌ** a dish of fish (Ēl-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **الَّتَاءُ لِلتَّخْصِصِ** (Zamahsari, *Fāik*, i. 331, 417, ii. 323. D. G.)

of cowardice and niggardliness (in their parents); *مَظِيْبَةٌ*, *مَحْسَنَةٌ*, A
مُخَبِّئَةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
مُجَلِّبَةٌ a cause of bringing on or producing disease;
الْفُكَاهَةُ *مَقْوَدَةٌ* إِلَى الْأَذَى joking leads to annoyance; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, *أَسْمَاءُ الْوَعَاءِ*, have the same form as the nomina instrumenti (§ 228); e.g. *مِئْبَرٌ* a needle-case, from *إِبْرَةٌ* a needle; B
مِخْلَبٌ a milk-pail, from *حَلَبٌ* or *حَلِيبٌ* milk; *مِلبِنٌ* a milk-pail, from *لَبَنٌ* milk, or a brick-mould, from *لَبْنَةٌ* a brick; *مِبوْلَةٌ* a urinal, from *بَوْلٌ* urine; *مِبرَقَةٌ* a spittoon, from *بِرَاقٌ* saliva.

REM. A very few take the form *مُفْعَلٌ* or *مُفْعَلَةٌ* (see § 228, rem.); as *مُدْهَنٌ* or *مُدْهَنَةٌ* an oil-jar, from *دُهْنٌ* oil; *مُحْرَضَةٌ* = *مُحْرَضَةٌ* a vessel for keeping *حُرْضٌ*, i.e. the plants from which alkali or potash is obtained; *مُكْحَلَةٌ* a phial for keeping *كُحْلٌ* or eye-salve C
(*كُحْلٌ*), to be carefully distinguished from *مِكْحَلٌ*, the *mīl* (*مِيلٌ*) or instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, *الْأَسْمَاءُ الْمُنْسُوبَةُ*, or simply *التَّسْبِاتُ* (relationes), are formed by adding the termination *يٌّ* to the words D
from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. *أَرْضِيٌّ* earthly, from *أَرْضٌ* the earth; *شَمْسِيٌّ* solar, from *شَمْسٌ* the sun; *جَوِّيٌّ* aërial, from *جَوٌّ* the air, the sky; *حَسَنِيٌّ* descended from *el-Hasan* (*الْحَسَنُ*); *تَمِيمِيٌّ* belonging to the tribe of *Tēmīm* (*تَمِيمٌ*); *دِمَشْقِيٌّ* born or living at Damascus (*دِمَشْقٌ*);

- A **مِصْرِيٌّ** *Egyptian*, from **مِصْر** *Egypt*; **سَعْدِيٌّ** *a freedman of Sa'd* (سَعْدُ); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حِسِّيٌّ** *relating to sense* (حَسٌّ), *perceptible by one of the senses*; **عَقْلِيٌّ** *intellectual*, from **عَقْلٌ** *the intellect*; **شَرْعِيٌّ** *legal, legitimate*, from **شَرْعٌ** *the law*; **عُرْفِيٌّ** *according to common use and wont* (عُرْفٌ); **قِيَاسِيٌّ** *according to analogy* (قِيَاسٌ); **مَجُوسِيٌّ** *belonging to, or one of, the Magūs or fire-worshippers*
- B **مَالِكِيٌّ** *belonging to, or one of, the sect of Mālik* (مَالِكٌ); **طَوِيلِيٌّ** from **طَوِيلٌ** *long*; **خَيْرِيٌّ** from **خَيْرٌ** *good*; **إِنِّيٌّ** from **إِنَّ** *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

- REM. b. The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.” [However, in such words as **أَتَاوِيٌّ**, **خَارِجِيٌّ**, **أَحْمَرِيٌّ**, **دَوَارِيٌّ** the termination **ِيٌّ** has, according to some, a corroborative or intensifying force (لُتْمَبَالِغَةٌ). D. G.]
- C

- REM. c. This termination is common in Heb. (מִי, f. מִיָּה and מִיָּת), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נִכְרִי** *strange*. In Æthiopic, *ī* is generally used to form certain adjectives which are derived from other adjectives, as **ሐረሲ**: (ḥarrāsī) *a ploughman*, **መሐሪ**: (mahḥārī) *compassionate*, from the obsolete **ሐረሲ**: (= **ሐረሲ**, **ሐረሲ**) and **መሐር**:; whilst **āwī** and **āy** are the usual relative terminations, as **መድራዊ**: (mēdrāwī) *terrestrial*, **ክርስቲያኖ**: (krēstīyānāwī) *Christian*, **አየኖ**: (‘aiyāwī) or **አየ**: (‘aiyāy) *like* (from **አየ**: ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **אֵי**, **אֵי**, in general use; as **מִצְרִי** *Egyptian*, **מִזְרָבִי** *eastern*.
- D

250. In forming the *nomina relativa*, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals **و** and **ي**, and to the vocalisation. A

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations **ة**, **ية**, and **ية**, are rejected ; as **مَكَّة** *Mekka*, **مَكِّي** ; **الْبَصْرَةُ** *el-Basra*, **بَصْرِي** ; **الْكُوفَةُ** *el-Kūfa*, **كُوفِي** ; **إِفْرِيقِي** *Africa*, **إَفْرِيقِيَّة** *Sicily*, **صِقْلِيَّة** *Sicily*, **صِقْلِي** ; **مَلَطِيَّة** *Mulatya*, **مَلَطِي** ; **السَّنة** *the corpus of traditions relating to the ways and habits of Muḥammad*, **سَنِي** ; **الْقِبْلَةُ** *the kibla or direction of Mekka, to which the Muslim turns in praying*, **قِبْلِي** ; **كَوَّة** *a window*, **كَوِي** ; **عَامِي** *vulgar*, from **الْخَاصَّة** *distinguished persons, the higher classes*, and **الْعَامَّة** *the common people, the vulgar* ; **عِدَّة** *a promise*, **عِدِي** ; **زِنَّة** *weight, measure*, **زِنِي**. B

REM. In the case of nouns which, like **عِدَّة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take *fèṭḥa* ; as **شِيَّة** (from **وَشَى**), **وَشَوِي** [or **وَشَوِي** (on the second **و** see §§ 258 and foll.). The forms **وَشِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَّة**, [and **شِيَوِي** from **شِيَّة** (Ḥammād in 'Anbārī's *Nozhat el-'alibbā* 52. D. G.]. C

252. 1, (a) The feminine termination **ي** is rejected in nouns that have *four* or more letters, besides the **ي** ; as **حُبَارِي** *a bustard*, **حُبَارِي** ; **جُمَادِي** *Gumādā*, the name of two months, **جُمَادِي**. (b) But if the nouns ending in **ي** fem. have only *three* letters besides the D

* [Lane has **شِيَعِي** ; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ی**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ی** is rejected; as **جَمَزِي** *a swift ass*, **جَمَزِي**; **بَرَدِي** *Baradā*, the name of a river, **بَرَدِي**. (β) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حُبْلِي** *pregnant*, **حُبْلِي** or **حُبْلَوِي**; **قُرْبِي** *relationship*, **قُرْبِي** or **قُرْبَوِي**; **دُنْيَا** *the (present) world*, **دُنْيِي** or **دُنْيَوِي**.—
- 2, (a) The letter **ی** is likewise rejected in nouns that contain *four* or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call
- B **أَلِفٌ أَلِلْحَاقٍ** or *the appended ðlif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **ذِفْرِي** to give it the form of **دِرْهَمٌ**, **قُوبَاءُ** to assimilate it to **قُرْطَاسٌ**); as **حَبْرَكِي** *a bug or tick*, **حَبْرَكِي**; **قَبْعَرِي** *a big, stout camel*, **قَبْعَرِي**; **بَاقِلِي** or **بَاقِلِي**, *the bean*, **بَاقِلِي** or **بَاقِلِي**. (b) But if such
- C nouns have only *three* letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلْقِي** *a sort of heath*, **عَلْقَوِي** or **عَلْقِي**; **أَرْطِي** *a sort of shrub or small tree*, **أَرْطَوِي**.

REM. In 1, *b*, *β*, and 2 *b*, a third form is admissible, viz. **دُنْيَاوِي**, as **حُبْلَاوِي**, **قُرْبَاوِي**, **عَلْقَاوِي**, **أَرْطَاوِي**; but **دُنْيَاوِي** with *hèmza*, is a vulgarism.

- D **253.** The terminations **ِي** and **ِيَّة** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْفِي**, **مَكِّي** *belonging to Mèkkī, Ġu'fī* (**جُعْفِي**, **مَكِّي**, names of men); **شَافِعِي** *a Šāfi'ite, one of the sect of ʿš-Šāfi'ī* (**الشَّافِعِي**); **مَرِي** *belonging to Almeria (الْمَرِيَّة)* in Spain; **إِسْكَندَرِي** *a native of Alexandria (الإِسْكَندَرِيَّة)*. Similarly, from substantives like **كُرْسِي** *a chair, a seat*, and **بَرْدِي** *a bullrush*, the relative adjectives are **كُرْسِي** and **بَرْدِي**.

254. The plural terminations **ُونَ** and **َاتُ**, and the dual termi-

nation *ان*, are rejected; as *اثنان* *two*, *اثنى* *relating to two, dualistic*; A
الحرمان *the two harams* (or sacred territories of Mèkka and el-Medina),
قيسى *two men named Kais*, *المسلمون* *the Muslims*,
زيدون *men of the name of Zèid*, *هنديات* *women of the*
name of Hind, *عرفات* *Arafāt*, the name of a place, *هندي*.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in *ان* and *ون*, as *عمران* *Imrān*,
زيدونى *Zèidūn*, *خليلانى* *Ḥalīlān*, *زيدون* *Zèidūn*; *عمرانى* B

REM. b. It is only in later times that such forms are possible
 as *مئینى* *from عشري* *twenty*, instead of *عشرینى*, *مئون*
plur. of مئة *a hundred*, for *مئوى*; *اثنینى* *dualistic*, from
اثنان *two*, instead of *ثنوى* or *اثنى*.

REM. c. Foreign names of towns, ending in *ین*, sometimes
 change this termination in Arabic into *ون*, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as *قنسرينى* *قنسرى* *Kinnèsrīn*, but *قنسرين*;
نصيبون *Nisibis*, *نصیبى*, but *نصیبینى* *نصیبین* *Yèbrīn*,
یبرینى *یبرین*.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. *البحرینى* *البحرین*, *دارانى* *داريا*, *إصطخرى* *إصطخر*, *رازى* *الرى*, *بغوى* *بغشور*, *حارى*
سجستانى *سجستان*, *قروى* *القيروان*, *مروى* *مرو* *(الشاهجان)*,
أذربيجانى *طبرية* *Tiberias*, *طبرانى* *طبرستان*, *لرى* *لرستان*,
مروى *إصطخرى* *حيرى*. We may, however, use *أذرى* or *أذرى*,
حرانى or *حرانى*. — *حران* makes either *حرانى* or *حراننى*:

- A دَرَابَجَرْدُ or دَرَابَجَرْدُ has دَرَاوَرْدِي , as well as the regular formation ;
[مَانِي *Manes* makes مَنْوِي , مَنْوِي and مَانِي . D. G.]

- REM. e. Quite peculiar are: تَهَامِي (with the art. التَّهَامِي), fem. تَهَامِيَّة , from تِهَامَة , *Tihāma* ; شَامِي (with the art. الشَّامِي), fem. شَامِيَّة , from الشَّام *Syria* ; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة , from الْيَمَن *el-Yemèn* ; instead of تِهَامِي , شَامِي , and يَمِنِي , which are also used. The forms تَهَامِي , شَامِي , and يَمَانِي likewise occur. Comp. the words رَبَاع and ثَمَان (= شَنَاحِي).
- B

255. The letter ي in words of the forms فَعِيلَة and فُعِيلَة , when not derived from verba mediæ rad. geminatae or infirmæ (و or ي), is rejected, the kèsra of فَعِيلَة being at the same time changed into fèthā* ;
- C as فَرِيضَة a statute, فَرَضِي ; جَزِيرَة an island, or الْجَزِيرَة *Mesopotamia*, جَزَرِي ; ضُبَيْعَة , جُهَيْنَة ; سَفِينَة a ship, سَفْنِي ; الْمَدِينَة *el-Medīna*, مَدْنِي ; جُهَيْنِي (tribes), ضُبْعِي . But, if they come from verba mediæ rad. geminatae or mediæ و vel ي , they remain unchanged ; as حَقِيقَة reality, حَقِيقِي ; حَدِيدَة a piece of iron, an iron tool, حَدِيدِي ; قُلَيْلَة a small jug, قُلَيْلِي .—In the forms فَعِيل and فُعِيل , the ي is rejected only when
- D the third consonant of the radical is و or ي ; as عَدِي , غَنِي (tribes), عَدَوِي , غَنَوِي ; عَلِي , قُصِي (men), عَلَوِي , قُصَوِي . Otherwise it remains unchanged, as تَمِيم (a tribe), تَمِيمِي ; عَقِيل (a man), عَقِيلِي ; زَبِيد (a town), زَبِيدِي ; نَمِير (tribes), نَمِيرِي , عُقَيْلِي .

* [According to Zamahsari, *Faḥḥ* i. 160 the same thing happens to the و of the form فَعُولَة , as in شَنَائِي (شَنَائِي) from شَنَوَة , غَضَبِي from غَضَبَة . Comp. also *Mufaṣṣal* 90, l. 7 and *Sībawèh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ *nature*, طَبِيعِيٌّ ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from
 مَدَنِيٌّ *belonging to el-Medīna*), جَزِيرِيٌّ *belonging to Algeziras in*
 Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*) ; عَمِيرِيٌّ, سَلِيمِيٌّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes) ; خُرَيْبِيٌّ from خُرَيْبَةٌ (a place) ; قُرَيْشِيٌّ,
 ثَقِيفِيٌّ, عَتِكِيٌّ ; قُفَيْمِيٌّ, هَذَلِيٌّ, قُرَشِيٌّ (tribes), هَذَلِيٌّ, قُرَشِيٌّ, هَذَلِيٌّ,
 (tribes), ثَقَفِيٌّ, عَتَكِيٌّ ; خَرِيفٌ *autumn*, خَرِيفِيٌّ.—نَبِيٌّ *a prophet*, B
 makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

REM. b. Words of the form فَيْلٌ (for فَعِيلٌ, § 242) from radicals
 mediæ و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form فَيْلٌ ; as سَيِّدٌ *a lord or master*,
 طَائِيٌّ (a tribe) has طَائِيٌّ.—The
 same remark applies to every penultimate double ي with kèsra
 (ي) ; as أُسَيْدٌ, dimin. of أُسُودٌ, *black*, أُسَيْدِيٌّ ; حُمَيْرٌ, dimin. of حِمَارٌ, C
an ass, حُمَيْرِيٌّ. [But أُسَيْدٌ as a tribal name has أُسَيْدِيٌّ.]

256. The ي productionis of the nomen patientis in verba tertiæ
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa ; as مَرْمُوءِيٌّ *thrown*, مَرْمُوءِيٌّ. But
 many grammarians prefer to reject both the ي productionis and the
 radical ي, so that the relative adjective coincides in form with the
 nomen patientis, مَرْمُوءِيٌّ. D

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from
 verba tertiæ و (§ 244), is rejected, and the second radical takes fèṭḥa
 instead of ḍamma ; as عَدَوَةٌ, *a female enemy*, عَدَوِيٌّ. Many, however,
 form عَدَوِيٌّ from both عَدَوٌ and عَدَوَةٌ.

A II. *Changes of the Final Radicals و and ی.*

258. The *ʿlif maḵṣūra* (ا or ی, § 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination *-ي*; as *فَتَى* a youth, *فَتَوَى*; *رَحَى* a mill, *رَحَوَى*; *عَصَا* a staff, *عَصَوَى*; *قَذَى* a mote, *قَذَوَى*. But if the noun has *four* letters, the final ی (ا does not occur in such words in good Arabic) may either be changed
B into و, which is the better form, or be rejected; as *أَعشى* *purblind*, *أَعشَوَى*; *مَلهى* *play*, or *مَلهى* a musical instrument, *مَلهَوَى* or *مَلهى*; *مَعنى* *meaning*, *مَعنَوَى* or *مَعنى*. If the noun contains *five* or more letters, the ی is always rejected; as *مُصطفى* *chosen*, *مُصطفى*.—The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsra* (see § 167, b, β); but it must be borne in mind that the missing ی is to be counted as one of the letters
C of the word, and also, if it be changed into و, that the *kèsra* always becomes *fèṭḥa*. E.g. *عمى* (for *عمى*) *blind*, *عمَوَى*; *شجى* (for *شجى*) *sorrowful*, *شجَوَى*; *قاضى* (for *قاضى*) a judge, *قاضَوَى* (which is the preferable form) or *قاضَوَى*; *مُعْتدى* (for *مُعْتدى*) *مُستَعِل*, *مُستَعِل* (for *مُستَعِل*), *مُستَعِل* (for *مُستَعِل*), *مُستَعِل* (for *مُستَعِل*).

REM. a. The addition of the feminine termination ة does not
D affect the rule of formation; as *دَوَاة* an inkhorn or writing-case, *دَوَوَى* one who carries an inkhorn; *حَمَاة* *Hamā* (حَمَامَة), *حَمَوَى*; *حَانَاة* a district in Palestine, *شَرَوَى*; *مِرْقَاة* a ladder, *مِرْقَوَى*; *حَانَاة* or *حَانِيَة* a wine-shop, *حَانَوَى* or *حَانَى* a vintner.

REM. b. Such forms as *دَوَاتَى* for *دَوَوَى*, *مَعْنَوَى* for *مَعْنَوَى*, and *مُصْطَفَوَى* for *مُصْطَفَى*, are modern and corrupt.

259. The hèmza of the termination ـَـ (the *êlif mèmduḍa*, § 23, A rem. a), is always changed into **و**; as عَذْرَاوِيٌّ *a virgin*, أَبْيَضَاءُ (a town in Persia), بَيْضَاوِيٌّ ; خُنْفَسَاءُ *the black beetle*, خُنْفَسَاوِيٌّ ; زَكَرِيَّا *Zachariah*, زَكَرِيَّائِيٌّ . But in the termination ـَـ , whether the hèmza be sprung from an original radical **و** or **ي**, or be not a radical but merely the so-called $\text{هَمْزَةُ الْإِلْحَاقِ}$ (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into **و**; as تَاءُ the letter B تَا , رِدَائِيٌّ , رِدَائِيٌّ *a garment*, كِسَاءُ *a robe*, سَمَاءُ *the heaven*, تَائِيٌّ , رِدَائِيٌّ , كِسَائِيٌّ , سَمَائِيٌّ , or تَاوِيٌّ , رِدَاوِيٌّ , كِسَاوِيٌّ , سَمَاوِيٌّ ; عَلْبَاءُ *a large sinew in the neck*, حِرْبَاءُ *a male chameleon*, بَاقِلَاءُ *the bean*, عَلْبَائِيٌّ , حِرْبَائِيٌّ , بَاقِلَائِيٌّ , or عَلْبَاوِيٌّ , حِرْبَاوِيٌّ , بَاقِلَاوِيٌّ . On the contrary, if the hèmza be an original **أ**, it always remains unaltered; as قُرَّاءُ (rad. قَرَأَ), قُرَّائِيٌّ .

REM. The termination ـَـ is very rarely dropped in proper C names; as حُرُورَاءُ (places), جَلُولَاءُ , حُرُورِيٌّ , جَلُولِيٌّ .—In a few cases too the letter **ن** is substituted for the hèmza; as رَوْحَاءُ (a place), رَوْحَانِيٌّ ; بَهْرَاءُ (a tribe), بَهْرَانِيٌّ ; صَنْعَاءُ (a city in el-Yèmen), صَنْعَانِيٌّ ; with which compare the Hebrew forms שִׁילָה , גִּילָה , from שִׁילָה , גִּילָה .

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ , أَخٌ , حَمٌ , لُغَةٌ , etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as **و**, whether it was originally **ي** or not. E.g. أَبٌ (for أَبَوٌ , dual أَبَوَانِ) *a father*, أَبَوِيٌّ ; أَخٌ (for أَخَوٌ , du. أَخَوَانِ) *a brother*, أَخَوِيٌّ ; حَمٌ (for حَمَوٌ) *a husband's father or brother*, حَمَوِيٌّ ;

- A مِثَّةٌ (rad. لَثَوِيٌّ) *the gum*, لَثَوِيٌّ (rad. لَثَى) *a dialect*, لُغَوِيٌّ (rad. لُغَوٍ) *a hundred*, مِئَةُ (rad. أَمَوِيٌّ) *a female slave*, أَمَوِيٌّ (rad. أَمَوٍ) *a year*, سَنَوِيٌّ (rad. سَنَوٍ) *a son*, ابْنَانِ (du. ابْنٍ) *a name*, اِسْمِيٌّ or اِسْمِيٌّ (from اِسْمٍ) *power*, اِسْتِيٌّ or سَتِيٌّ (from سَتَةٍ) or سَهِيٌّ (from سَهَةٍ) *a hand*, يَدِيٌّ or يَدَوِيٌّ (from يَدٍ) *blood*, دَمِيٌّ or دَمَوِيٌّ (from دَمٍ) *tomorrow*, غَدَوِيٌّ or غَدِيٌّ.

REM. a. أُخْتٌ, a sister, and بِنْتُ, a daughter, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أَخَوِيٌّ and بَنَوِيٌّ.—شَفَّةٌ, a lip, has the three forms حَرِيٌّ or حَرِحِيٌّ (from حَرٌّ, vulva, makes حَرِيٌّ or حَرِحِيٌّ (from حَرِحٌ). شَاءِيٌّ, شَاهِيٌّ, شَاوِيٌّ (شَاءٌ) has شَاءِيٌّ.

- REM. b. Where the original form was فُعْلٌ, some retain the gèzm; as حَرِحِيٌّ, سُمَوِيٌّ, غَدَوِيٌّ, دَمَوِيٌّ, يَدِيٌّ.

261. The third radical و or ي of the forms فُعْلٌ and فُعْلَةٌ is retained unchanged; as نَحْوِيٌّ grammar, نَحْوِيٌّ a grammarian; ظَبِيٌّ a gazelle, ظَبِيٌّ; غَزَوِيٌّ a foray, غَزَوِيٌّ; رِشْوَةٌ a bribe, رِشْوِيٌّ; عُرْوَةٌ a handle, عُرْوِيٌّ; قَرْيَةٌ a village, قَرْيِيٌّ; دُمِيَّةٌ an image, دُمِيٌّ. But

- D if the final ي of فُعْلَةٌ be changed into و, the second radical takes fèthā, as قَرَوِيٌّ, دَمَوِيٌّ, قَنَوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قَنِيَّةٌ a possession; a rule which is extended by some to words in which the third radical was originally و, as رِشْوِيٌّ, غَزَوِيٌّ, from رِشْوَةٌ, etc.—If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fèthā, and final ي is converted into و; as طَوِيٌّ (for طَوِيٌّ) a fold, طَوِيٌّ; حَيَوِيٌّ (for حَيِيٌّ) living, حَيَوِيٌّ; لَيَّةٌ a

twist or turn, لَوَوِيٌّ; حَيَّةٌ *a snake*, حَيَوِيٌّ.—In words of the form A فُعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيٌّ; but final ي is changed into hêmza, as سِقَايَةٌ *a drinking-vessel*, سِقَائِيٌّ, عَظَايَةٌ *a sort of lizard*, عَظَائِيٌّ.—Words of the form آيَةٌ *a sign*, ثَايَةٌ *a place where cattle, etc., rest at night*, رَايَةٌ *a banner*, make آيِيٌّ, آئِيٌّ, or آوِيٌّ, etc.

REM. a. بَدْوٌ, *a desert*, makes irregularly بَدَوِيٌّ (instead of B بَدَوِيٌّ) *an inhabitant of the desert*, a Bèdawi.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيلِيٌّ, etc. from verba tertiæ rad. و et ي, reject the ي productionis and change a radical ي into و; as غَنَوِيٌّ, غَنَوِيٌّ, غَنِيٌّ (a town), قُصَوِيٌّ; قُصَوِيٌّ, قُصَوِيٌّ, قُصَوِيٌّ (a man's name), أُمَوِيٌّ (rarely أُمَيِّيٌّ, and, though very incorrectly, أُمَوِيٌّ). See §§ 255–6.

C

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fèthā; as مَلِكٌ *a king*, مَلِكِيٌّ; كَبِدٌ *the liver*, كَبِدِيٌّ; كَبِدِيٌّ, كَبِدِيٌّ, كَبِدِيٌّ (tribes), نَمَرِيٌّ, نَمَرِيٌّ, نَمَرِيٌّ (a tribe), شَقَرَةٌ. So also in فَعِلٌ, as دُولِيٌّ (a tribe), دُولِيٌّ. But in فَعِلٌ, the kèsra may be retained, as إِبِلٌ *camels*, إِبِلِيٌّ or إِبِلِيٌّ.

D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of el-Medīna) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَذْرَعَاتُ makes أَذْرَعِيٌّ; مَنَبِجٌ and مَنَبَجَانِيٌّ, as well as مَنَبِجِيٌّ.

- A **263.** Kèsra or damma of the penultimate consonant is changed into fèṭḥa in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و ; as جَزْرِيٌّ, الْجَزِيرَةُ, غَنِيٌّ ; جَزْرِيٌّ, غَنِيٌّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from البَصْرَةُ, حَرَمِيٌّ from الْحَرَمِ the sacred territory of Mèkka, دُهْرِيٌّ from دَهْرٍ time, إِمْسِيٌّ from أَمْسٍ yesterday, a grammar can take no account.

- 264.** If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِيٌّ or تَرْكِيْبٌ إِسْنَادِيٌّ), as تَابَطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, mixed compound) as مَعْدِيكِرُبُ, a man's name, بَعْلَبَكْ, قَالَيَقْلَا, the towns of Ba'albek and Kālīkalā,—then the second word is omitted, and the termination يٌّ appended to the first ; as تَابَطِيٌّ, مَعْدِيٌّ, بَرَقِيٌّ, قَالَيٌّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبُ father, ابْنُ son, أُمُّ mother, or بِنْتُ daughter, it is rejected, and يٌّ appended to the governed word ; as بَكْرِيٌّ, أَبُو بَكْرٍ ; ابْنُ الزُّبَيْرِ ; أَرْزَقِيٌّ, ابْنُ الْأَرْزَقِ ; بَيْهَسِيٌّ, أَبُو بَيْهَسٍ ; حَنْفِيٌّ, أَبُو حَنِيفَةَ زُبَيْرِيٌّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as

* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat*.

in *غُلَامٌ حُسَيْنٌ*, *the slave of Hosèin*,—the first word is rejected, and A
the second takes *حُسَيْنِيٌّ*; as *حُسَيْنِيٌّ*. (b) But if the idea of definiteness
is no longer present to the mind of the speaker, then: (a) in cases
where no uncertainty can arise as to the person intended, *حُسَيْنِيٌّ* is
attached to the first word, and the second is omitted; as *فَخْرُ الدِّينِ*,
عُبَيْدِيٌّ, *عُبَيْدُ اللَّهِ*; *نِظَامِيٌّ*, *نِظَامُ الْمَلِكِ*; *تَقْوِيٌّ*, *تَقِيُّ الدِّينِ*; *فَخْرِيٌّ*;
تَيْمِيٌّ, *تَيْمُ اللَّاتِ*; *أَنْفِيٌّ* (*Camel's-nose*, nickname of a man), *أَنْفُ النَّاقَةِ*; B
عَبْدِيٌّ, *عَبْدُ الْقَيْسِ*; *مَرِيٌّ* or *إِمْرِيٌّ*, *إِمْرُؤُ الْقَيْسِ*; *سَعْدِيٌّ*, *سَعْدُ الْعَشِيرَةِ*;
[*وَادِيٌّ*, *وَادِي الْقُرَى*]; but (β) if uncertainty might arise by so doing,
the first is omitted, and the termination added to the second; as
وَادِيٌّ; *مَنْافِيٌّ*, *عَبْدُ مَنْافٍ*; *أَشْهَلِيٌّ*, *عَبْدُ الْأَشْهَلِ*; *مُطَلِبِيٌّ*, *عَبْدُ الْمُطَلِبِ*;
أَزْدِيٌّ, *أَزْدُ شُؤْءَةَ*. *حَجَارِيٌّ*, *Guadalaxara* in Spain, *أَزْدُ شُؤْءَةَ* (a tribe) makes
شَنْوِيٌّ or *شَنْوِيٌّ* (from the assimilated form *شُؤْءَةَ*).

REM. α. In the case of the *مَرْكَبَاتٌ مَرْجِيَّةٌ*, some allow a C
double formation, from both parts of the word; e.g. from *رَامِرْمُرٌ*,
رَامِيٌّ هُرْمُرِيٌّ. In later times it became very common to form the
nisba from the whole compound word, as *بَعْلَبَكِّيٌّ*, *رَامِرْمُرِيٌّ*; and
this license was extended to innumerable names which fall under
the class B. For example: from *بَيْتُ سَوَانِيٍّ*, with the
article *الْبَيْتِ سَوَانِيٌّ*; from *تَلُّ مَنَسَ* and *تَلُّ عُكْبَرَا* and D
تَلْعُكْبَرِيٌّ, *تَلُّ مَنَسَ*; from *دَارُ الْقُطَنِ*, *دَارَقُطْنِيٌّ*; from *عَيْنُ زَرْبِيٍّ*, *عَيْنُ زَرْبِيٍّ*; from *دَيْرُ الْعَاقُولِ*, *دَيْرُ الْعَاقُولِيٍّ*; from *نَهْرُ تَيْرِيٍّ*, *نَهْرُ تَيْرِيٍّ*; from *مَرُؤُ الرُّوْذِ*, *مَرُؤُ الرُّوْذِيٍّ*; from *وَادِي آشٍ*, *Guadix* in Spain, *وَادِي آشِيٍّ*; from *عَبْدُ مَلِكِيٍّ*, *عَبْدُ الْمَلِكِ*. To this stage of
the language, too, belong such words as *ذُو آتُونِ* from *ذُونُونِيٌّ* (a

- A family in Spain); *أَبُو مَالِكٍ* from *بُومَالِكِي*; *بَلْعَدَوِيَّةٌ* a woman of the *Bènū 'Adī* (§ 21, c, footn.); *بُوجِدِي* an ignoramus (Fr. *abécédaire*), from *اَبجد* 'abuǧèd, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. *حَضْرَمَوْتُ* *Hadramaut*; *عَبْدَرِي*

- B from *عَبْدُ الدَّارِ* (a family in Mèkka); *عَبْقَسِي* from *عَبْدُ الْقَيْسِ* (a tribe); *رَأْسُ عَيْنٍ* from *رَسَعْنِي* (a tribe); *عَبْدُ شَمْسٍ* (a tribe); *عَبْشَمِي* (a tribe); *شُبْرَى* from *شُرْبَلَالِي* (a village in Egypt); *طَبْرَسْتَانُ*, the name of a poet, whose mother was from *طَبْرَسْتَانُ*, and his father from *خَوَارَزْمُ*.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but

- C always from the singular; e.g. *فَرَضِي* acquainted with the divine institutions, from *فَرِيضَةٌ*, plur. *فَرَائِضُ*; *حَصِيرِي* a seller of mats, from *حَصِيرٌ*, plur. *حُصَرٌ*; *صَحْفِي* one who makes mistakes in reading manuscript, also a learner or student, from *صَحِيفَةٌ* a written sheet, a letter, a book, plur. *صُحُفٌ* or *صَحَائِفٌ*. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. *أَنْمَارِي* (plur. of *نَمِرٌ* a leopard) the tribe of 'Anmār, *كِلَابِي* (plur. of *كَلْبٌ* a dog), the tribe of *Kilāb*; *هَوَازِنُ* (a tribe), *مَعَاْفِرِي* (a tribe), *أَلْمَدَائِنُ* (the name of a city, *Ctesiphon*, properly the plur. of *مَدِينَةٌ*), *أَلْأَنْصَارُ* the *Helpers* (of Muḥammad, epithet of the tribes of *èl-'Aus*, *أَلْأَوْسُ*, and *èl-Hazraǧ*, *أَلْخَزْرَجُ*, at *èl-Medina*), *أَلْأَعْرَابُ* the *Arabs of the desert*,

أَعْرَابِيٌّ; الْأَحْلَافُ] *the confederate tribes*, أَحْلَافِيٌّ, as 'Omar is called in a A tradition; الْأَبْنَاءُ *the Persian colonists in el-Yèmen*, أَبْنَاوِيٌّ. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطٌ (plur. of نَمِطٌ) *rugs*, أَنْمَاطِيٌّ *a maker or seller of rugs*; كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; حُصَرٌ (plur. of حَصِيرٌ) *mats*, حُصَرِيٌّ *a maker or seller of mats*; قَوَارِيرٌ (plur. of قَارُورَةٌ) *glass bottles*, قَوَارِيرِيٌّ *a dealer in B bottles*; مَنَاخِلٌ (plur. of مُنْخَلٌ) *sieves*, مَنَاخِلِيٌّ *a maker or seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; مَشَاعِلِيٌّ *a bearer of the cresset called مَشْعَلَةٌ*; خَرَائِطٌ (plur. of خَرِيطَةٌ) *pouches or bags*, خَرَائِطِيٌّ *one who makes or sells them*; جَرَائِحُ (pl. of جَرَأَحٌ) *wounds*, جَرَائِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from C His essential nature*; صَحْفِيٌّ = صُحُفِيٌّ; فَرَضِيٌّ = فَرَائِضِيٌّ.—Similar forms in Syriac, of early date, are نَعْبِلٌ, *belonging to women*, from نَعْلٌ, plur. of نِئْلٌ, *a woman*, and صِهْنِدٌ from صِهْنٌ, plur. of صِهْنٌ.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّيٌّ or كَمِيٌّ; لَمْ *not*, لَمِّيٌّ or لَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as تَوَّى *if*, تَوَّى; or else a fèthā is inserted between the two wāws, as تَوَوَّى. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيَّوَّى *that*, كَيَّوَّى; كَيَّوَّى *in*,

- A **فَيَوِيَّ**. If the second letter be a quiescent *ēlif*, there is inserted between it and the termination **يَّ** a *hēmza*, which may be changed into a **و**; as **لَا** not, **لَاَيَّ** or **لَاوَيَّ**. The pronoun **مَا** *what?* forms **مَاَيَّ** and **مَاِهَيَّ**.

- 267.** We have seen above (§§ 231, 232) that the termination **أَن** or **انْ** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given,
- B as **تَيَّهَانْ** *daring, reckless*; **صِفَّتَانْ** or **صِفَّتَانْ**, *strong, robust*; **جَلَّتَانْ** *clamorous, vociferous*; **إِنْفُخَانْ** *corpulent*; **أُسْحَلَانْ** or **مُسْحَلَانْ** *tall or straight-haired*; **مَلَكَعَانْ** *vile, sordid*; **كُذْبُذْبَانْ** and **مَكْذَبَانْ** or **مَكْذَبَانَّة**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **أَنِيَّ**, as the grammarians say, **تَأْكِيدِ** *النَّسْبَةِ*, *to strengthen the relation*; e.g. from **مَنْظَرْ**, *aspect, appearance*,
- C the ordinary *nisba* is **مَنْظَرِيَّ**, but **مَنْظَرَانِيَّ** is **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **شَعْرَانِيَّ** *having much or long hair* (**شَعْرٌ**), **لِحْيَانِيَّ** *having a long beard* (**لِحْيَةٌ**), **جَمَانِيَّ** *having a large head of hair* (**جَمَّةٌ**), **رَقَبَانِيَّ** *bull-necked* (**رَقَبَةٌ** the neck), **جُسْمَانِيَّ** *large in the body* (**جِسْمٌ**), **إِنْفُخَانِيَّ** *corpulent*, **إِسْحَلَانِيَّ** *tall or long-bearded*, **مُسْحَلَانِيَّ** *tall or straight-haired*, **نَفْسَانِيَّ** [**حَوْصَلَةٌ**] *having a large crop or craw* (**حَوْصَلَةٌ**),
- D **صَيْدَلَانِيَّ** *smiting with the evil eye* (from **نَفْسٌ** in the sense of *eye*), **صَيْدَلَانِيَّ** or **صَيْدَنَانِيَّ** *a drugseller* (from original **صَنْدَلَانِيَّ** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِيَّ** *a fruiterer*, **بَاقِلَانِيَّ** *one who sells beans*, **بَاقِلَانِيَّ** or **بَاقِلَانِيَّ**, **فَاكِهَانِيَّ** *one who sells sesame*, instead of **فَاكِهَانِيَّ**, **بَاقِلَانِيَّ** or

بَاقِلَاوِيٌّ, and سَمِيسِيٌّ ; جَوَانِيٌّ inner, interior, private, بَرَانِيٌّ outward, A external, public ; فُوقَانِيٌّ upper, تَحْتَانِيٌّ lower ; رُوحَانِيٌّ spiritual (ذَهْدَنْب), جَسَدَانِيٌّ relating to the soul, (لُحُفَنْب), رَبَّانِيٌّ learned and devout (رَبَّانِيٌّ) relating to light, رُورَانِيٌّ.

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِيٌّ ; as رُوَاسِيٌّ having a B large head ; اُذَانِيٌّ, اُنَافِيٌّ, عَضَادِيٌّ, having a large or long nose, ears, arms ; اُيَارِيٌّ, سَتَاهِيٌّ. Another rare form is exemplified by شَدَقْمُ and أَشَدَقُ = سَتَهْمُ and أَشَتَه.

(ε) *The Abstract Nouns of Quality*, اَسْمَاءُ الْكَيْفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic C as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself ; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit*, *keit*, *schaft*, *thum*, and to English ones in *head*, *dom*, *ty*, etc. E.g. اِلٰهِيَّةٌ [and اِلٰهَانِيَّةٌ D. G.] the divine nature, Godhead (اِلٰهٌ God) ; اِنْسَانِيَّةٌ humanity (اِنْسَانٌ a human being) ; اَلرَّبُّ Lordship, Godhead (اَلرَّبُّ) ; رَجُولِيَّةٌ manhood ; [خُصُوصِيَّةٌ or خُصُوصِيَّةٌ particularity] ; وَصْفِيَّةٌ, اِسْمِيَّةٌ, D substantivity, adjectivity, from اِسْمٌ, a substantive, and وَصْفٌ, an adjective ; اَمْكِنِيَّةٌ the belonging to the fully-inflected class (مَتَمَكِّنٌ اَمْكِنٌ) of nouns ; مَاهِيَّةٌ substance, quiddity (مَا what?) ; مَائِيَّةٌ wateriness (مَاءٌ water) ; جَمْعِيَّةٌ totality ; شَاعِرِيَّةٌ what constitutes the being a poet, the poetic mind or temperament ; مَفْهُومِيَّةٌ the capability of being understood, intelligibility ; اَلْحَنْفِيَّةٌ what constitutes being a Hanèfite, the school of

A the *Ḥanḍefites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination *وَتُ*, borrowed from the Aramaic *ܐܬܐܬܐ*, is similarly employed; as *لَاهُوتُ* *divinity*, (اَلْاِلٰهِيَّةُ), *نَاسُوتُ* *humanity* (اَلْاِنْسَانِيَّةُ), *مَلِكُوتُ* *kingdom* (مِلْكُوت), *جَبَرُوتُ* *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ζ) *The Diminutive.*

269. The diminutive, *اَلْاِسْمُ الْمَصْغَرُ* or *اَلْتَّصْغِيرُ*, and *اَلْاِسْمُ الْمَحَقَّرُ* or *اَلْتَّكْبِيرُ*, when formed from a *trilateral* noun (*اَلْاِسْمُ الْمَكْبَرُ* or *اَلْتَّكْبِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ* *a man*, *رَجَيْلٌ*; *كَلْبٌ* *a dog*, *كَلْبٌ*; *عَمْرُو* *Amr* (a man's name), *عَمِيرٌ*; *جَبَلٌ* *a hill*, *جَبِيلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* *a scorpion*, *أَرْطَى* *a kind of tree*, *أَرْطِي* (for *أَرْطِي*). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعِيلٌ*; as *عَصْفُورٌ* *a sparrow*, *مِفْتَاحٌ* *a key*, *عَصْفِيرٌ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *أَبِيٌّ*, *أَخِيٌّ*, *بَنِيٌّ*) or contempt (as *عَدِيٌّ*), and even enhancement (*لِلتَّعْظِيمِ*, as *دَوِيْهِيَّةٌ* *a great misfortune*, *سُنْيَةٌ* *a terrible year of drought or dearth*, *خَيْرٌ* *the very best*, *صَدِيقٌ* *a special friend*), [*الدَّهِيْمَاءُ* *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* *blue*, *أَزْرَقٌ*; *مُعْطَفٌ* *a mantle*, *مُعْطَفٌ*. See however § 283.

REM. c. The first syllable of the form **فَعِيلٌ** is occasionally A pronounced with *kèsra* instead of *damma*, when the second radical of the primitive is **ی**; as **بَيْتٌ**, **شَيْخٌ**, **نَيْبٌ**, for **بَيْتٌ**, **شَيْخٌ**, **نَيْبٌ**, from **بَيْتٌ**, **شَيْخٌ**, and **نَابٌ** (for **نَيْبٌ**).

REM. d. Traces of this diminutive form in Aramaic are **ܕܠܡܐ**, **ܕܠܡܐ**, a youth (**ܕܠܡܐ**, from **ܕܠܡܐ**), and **ܕܠܡܐ** a fawn (**ܕܠܡܐ**, from **ܕܠܡܐ**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**זָעִיר**), **בְּלִיטָה** a band of fugitives, **שִׁפְפֹן** the cerastes, a sort of snake (**שִׁפְפֹן**), and **אַמְנֹן** (from **אַמְנֹן**, a con- B temptuous diminutive, like **אַלְחֵיזֶל**). If so, the vowel **י** must be regarded as a weakening of **י** (orig. **י**), like **גְּלִית** for **גְּלִית** (**גְּלִית**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيفَةٌ**, the diminutive of **قَفْصَةٌ**, a basket, is sounded *k'fifè* or *g'fifè*,—in post-biblical Hebrew **קִפְפָּה** and **קִפְפָּה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **הַזֶּה**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **قَبِيلٌ** a little before, **بُعِيدٌ** a little after, **فَوْقَى** a little above, **دُونِ** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **جَمِيلٌ**, a kind of small bird, **كَمِيْتُ** a bay horse.

270. When the noun contains *five* letters, of which the fourth is *strong*, or more than five, the diminutive **فَعِيلٌ** is commonly formed from the first four, and the rest are rejected; as **سَفَرَجَلٌ** a quince,

A *عَنْيَكِبُ* *عَنْكَبُوتُ* ; *عَنْيَدِلُ* ; *عَنْدَلِيبُ* ; *سَفِيرَجُ* .
 But if there be among the consonants several servile letters, these are rejected, or some of them ; as *أَبْيَرَقُ* *إِسْتَبْرَقُ* thick gold-brocade, *مُتَدَخِرَجُ* rolling oneself, *دُحَيْرَجُ* ; *مُسْتَكْمِلُ* trying to render perfect, *مُخَيَّرُ* (for *مُخَيِّرُ*), and not *مُخَيِّرُ* ; *مُقَعْنِسُ* having a hump in front, *مُقَيْعَسُ*.

B REM. a. The rule as to quinqueliterals like *سَفَرَجَلُ* is not always strictly observed. Thus *جَحْمَرِشُ* a fat, lazy, old woman, *فَرْزَدَقُ* a burnt cake, and *قُدْعَمِلُ* a big camel or a little, ugly woman, are said to make either *جَحِيمَرُ*, *فُرَيْزِدُ*, *قُدَيْعِمُ*, or *جَحِيرِشُ*, *فُرَيْزَقُ*, *قُدَيْعِلُ*.

REM. b. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.
 C In *مُسْتَكْمِلُ*, for example, *م* is preserved in preference to *س* or *ت*, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of *عَلَنَدَيُ*, a sort of thorn, is either *عَلَيْنَدُ* or *عَلِيدُ* (for *عَلِيدَيُ*) ; of *قَلَنَسُوءَ*, a sort of cap, *قَلَيْنَسَةٌ* or *قَلَيْسِيَّةٌ* ; of *حَبْنَطَى*, short and big-bellied, *حَبِينَطُ* or *حَبِيطُ* (for *حَبِيطَى*).

REM. c. The termination *أَنَ*, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants ; as *زَعْفَرَانُ* saffron, *زُعَيْفَرَانُ* ; *أَفْعَوَانُ* a male snake, *أَفْيَعِيَانُ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فُعَيْعِلُ*, as *قَرْعَبَلَانَةٌ* a tick, *قُرَيْعَبَةٌ* ; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in § 269). In place of the rejected consonants, however,

ى may be inserted immediately before the last letter; as سُفَيْرِيحُ, A
مُكَيِّمِلُ, عُنَيْكِبُ, and the like.

271. The feminine terminations *ة*, *ى*, and *َاء*; the relative termination *ى*; the ending *ان* in adjectives of which the feminine is *فعلى*, and in proper names; the dual and plural terminations *ان*, *ون*, and *ات*; and the second syllable of the plural form *أفعال*; are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ a castle, قَلِيعَةٌ; طَلْحَةٌ (a man's name), طَلِيحَةٌ; مَسْلَمَةٌ (a man's name), مُسَيْلَمَةٌ; حَبْلَى pregnant, حَبِيلَى; سَلَمَى (a woman's name), سَلِيمَى; حَمْرَاءُ red, حُمَيْرَاءُ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبِيقَرِيٌّ; بَصْرِيٌّ belonging to *el-Basra*, بُصَيْرِيٌّ; سَكْرَانُ (fem. سَكَرَى) drunken, C سَكْرَانُ; سَكْرَانُ (a man's name), سَلِيمَانُ; مُسْلِمَانِ two Muslims, مُسْلِمَانِ Muslims, مُسْلِمُونَ Muslim women, مُسْلِمَاتُ; أَبْيَاتُ words, أَفَاطُ; أَجْمَالُ camels, أَصْحَابُ companions, أَبْيَاتُ verses, أُجَيْمَالُ, أُصِيحَابُ, أُيْفَاطُ.

REM. a. The fem. *ى* is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as D قَرَقَرَى the back, قَرِيقَرُ; لَغِيْزَى a riddle, لَغِيْغِيْزُ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ى*, may be omitted; as حَبَارَى a bustard, حَبِيرَى or حَبِيرَ (for حَبِيرَى).

REM. b. Other plurals, besides *أفعال*, of the class called جُمُوعُ الْقَلَّةِ (see § 307) form their diminutives regularly; viz. أَفْعَلُ, as غُلَيْمَةٌ boys, slaves, وَلِيدَةٌ children, فِعْلَةٌ

- A أَكْلِبُ *dogs*, أَكْيَلِبُ; أَضْلَعُ *ribs*, أَضْيَلَعُ; and أَفْعَلَةٌ, as أَجْرِبَةٌ *bags*, أَصْبِيَةٌ; أَغْيَلِمَةٌ *boys, slaves*, أَغْيَلِمَةٌ; أَصْيَبِيَّةٌ *children*, أَصْيَبِيَّةٌ. In regard to the جَمُوعُ الْكَثَرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شَوَيْعِرٌ (see § 277); دُورٌ *houses*, دَوِيرَاتٌ, from دَارٌ, دَوِيرَةٌ (see § 274). Or we may have recourse to the جَمْعُ الْقَلَّةِ, if such exist; e.g. فِتْيَانٌ *youths*, فُتَيُّونَ, from فَتًى, فُتَيٌّ, or فُتَيَّةٌ, from the plural فِتْيَةٍ; أَذِلَّاءُ *base fellows*, ذَلِيلُونَ, from ذَلِيلٌ, ذَلِيلَةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B

272. The termination اُنْ in *triliteral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِلٌ; as شَيْطَانٌ *power, a sultan*, سُلَيْطَانٌ; سُرْحَانٌ *a wolf*, سُرَيْحِينٌ; رَوْحِينٌ *a devil*, رُوحِينٌ; رِيحَانٌ *sweet basil*, رُوحِينٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; D as عَبْدُ اللَّهِ, 'Abdu 'llāh, عَبِيدُ اللَّهِ, 'Obèidu 'llāh; مَعْدِيكَرْبُ, مَعْدِيكَرْبُ; حَضِيرَمَوْتُ, حَضِيرَمَوْتُ; بَعْلَبَكُ, بَعْلَبَكُ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هَنْدٌ (a woman's name), هَنْدَةٌ; شَمْسٌ *the sun*, شَمْسَةٌ; دَارٌ *a house*, دَوِيرَةٌ; سِنٌ *a tooth*, سِنِيَّةٌ; إِبِلٌ *camels*, إِبِلَةٌ; غَنَمٌ *a flock of sheep or goats*, غَنِيَّةٌ; عَيْنٌ *an eye or fountain*, عَيْنِيَّةٌ or عَيْنِيَّةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ةَ is not appended to the diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شَجِيرٌ, but شَجَرَةٌ *a tree*, شَجِيرَةٌ; بَقَرٌ *cattle*, بَقِيرٌ, but بَقَرَةٌ *an ox or cow*, بَقِيرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ةَ for the same reason; e.g. خَمْسٌ *five* (fem.), خَمِيْسٌ, but خَمْسَةٌ *five* (masc.), خَمِيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ةَ is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, *war*, makes حَرِيْبٌ; دِرْعٌ *a coat of mail*, دَرِيْعٌ; ذَوْدٌ *a herd of she-camels*, ذَوِيْدٌ; عَرَبٌ *Arabs*, عَرِيْبٌ; قَوْسٌ *a bow*, قَوِيْسٌ; نَعْلٌ *a shoe*, نَعِيْلٌ; [عَرُوسٌ *a bride*, عَرِيْسٌ; قَلْوَصٌ *a young she-camel*, قَلِيْصٌ, D. G.]; whilst قُدَّامٌ, *the front*, and وَرَاءٌ, *the rear or back*, have قَدِيْدِيْمَةٌ, and وَرِيْئَةٌ (for وَرِيْئَةٌ). قَوْمٌ—*one's people or tribe*, which is masc. and fem., has قَوِيْمٌ or قَوِيْمَةٌ; but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهِيْطٌ and نَفِيْرٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عَرِيْسٌ. بَحْرٌ *a sea*, which is masc., makes بَحِيْرَةٌ.

275. The double consonants in nouns formed from *verba mediae rad. geminatae* are resolved; as تَلٌّ *a hill*, تَلِيْلٌ; طَسٌّ *a cup* (Fr. *tasse*), طَسِيْسٌ; مَدَّةٌ *time*, مَدِيْدَةٌ.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بَوِيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَيْيْبٌ; رِيْحٌ (رَوْحٌ) *wind*, رَوِيْحَةٌ; مُوسِرٌ (مَيْسِرٌ) *rich*, مَوِيْسِرٌ; قِيْمَةٌ (قَوْمَةٌ) *price, value*, قَوِيْمَةٌ; رُوِيْحَةٌ; مَوِيْزِيْنٌ (مَوْزَانٌ) *a pair of scales*.

A REM. *شَيْءٌ*, a thing, commonly makes *شَوَى* (for *شَوَى*), and vulgarly *شَوِيَّةٌ*, instead of *شَيْءٌ*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضَيْعَةٌ* a farm, may be formed *بُوَيْتٌ*, *شُوَيْخٌ*, *عُوَيْنَةٌ*, *بُوَيْضَةٌ*, and *ضُوَيْعَةٌ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عَوَد*, makes *عَيْدٌ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *èlif*, or an *èlif*, the origin of which is unknown, it is changed into *و*; as *شَوَاعِرٌ* a poet, *شَوَاعِرٌ*; *دَاهِيَةٌ* a calamity, *دَوِيهِيَّةٌ*; *فَارِسٌ* a horseman, *فَوَيْرِسٌ*; *خَاتَمٌ* a signet-ring, *خَوَاتِمٌ*; *صَابَةٌ* an animal, *دَوِيْبَةٌ* (for *دَوِيْبَةٌ*); *عَاجٌ* ivory, *عَوِيْجٌ*; *صَوْبَةٌ* a certain bitter tree, *صَوْبَةٌ*.

REM. a. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَأَصِلٌ*, *وَأُوصِلٌ*, not *وَوَيْصِلٌ*. In other cases this change is optional, as in *أُرِيْقُ* for *وَرِيْقُ*, formed according to § 283 from *أُورِقُ*.

REM. b. Words of the form of *دَوِيْبَةٌ* sometimes substitute *أَ* for *و*, to lighten the pronunciation, as *دَوَابَّةٌ* and *شَوَابَّةٌ*, the latter for *شَوِيْبَةٌ*, from *شَابَةٌ* a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *أَي* into *ي*; as *غُلَامٌ* a youth, a slave, *غَلِيْمٌ*; *ظَلِيْمٌ* a male ostrich, *ظَلِيْمٌ*; *أَكُوْلٌ* a glutton, *أَكِيْلٌ*; *طُعِيْمٌ* food, *طُعِيْمٌ*; *جَدُوْلٌ* a brook, *جَدِيْلٌ*; *أَسْوَدٌ* black, *أَسِيْدٌ*; *فَتَى* a youth, *فَتَى*; *عَصَا* a staff, *عَصِيَّةٌ*; *رَحَى* a mill, *رَحِيَّةٌ*; *عُرْوَةٌ* a handle, *عُرِيَّةٌ*.

REM. a. The forms *جَدِيُوْلٌ* and *أَسِيُوْدٌ* are also used.

REM. b. In words of which the second and third radicals are contracted into *ي*, these letters must be separated, and treated according to this rule and § 276; e.g. *طَوَى* (طَوَى) a fold, *طَوَى*; *حَيَّةٌ* a snake, (*حَيَّةٌ*), *حَيَّةٌ*.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā* (*John*), يُحَى (for يُحْيَى); أَحْوَى *black*, أَحَى (for أَحْيَى); صَبَى *a boy*, صَبَى (for صَبَّى); عَدُوٌّ *an enemy*, عَدَى (for عَدَّى); عَطَاءٌ *a gift, pay*, عَطَى (for عَطَّى); سَمَاءٌ *the sky or heaven*, سَمِيَّةٌ; إِدَاوَةٌ *a small water-skin*, (for إِدَاتِيَّةٌ); مُعَاوِيَةُ (*a man's name*), مُعِيَّةٌ (for مُعِيَّةٌ).

REM. Instead of أَحَى, some say أَحْيَوُ (accus. أَحْيَوِي, like B أُسَيِّدُ, § 278, rem. a), others أَحَى (accus. أَحَى, for أَحْيَى, like أُسَيِّدُ, § 278), and others still, but irregularly, أَحَى.—From مُعَاوِيَةُ the forms مُعِيَّةٌ and مُعِيَّةٌ are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination ة in exchange (§ 206), resume C the و in their diminutives; as وَعْدَةٌ *a promise*, وَعِيدَةٌ; وَجْدَةٌ *affluence*, وَجِيدَةٌ; وَشِيَّةٌ *being spotted, spots*, وَشِيَّةٌ.

REM. They are distinguished by the ة from the diminutives of the form فَعْلٌ in the same verbs; such as وَعِيدٌ from وَعَدٌ, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination ة or not,—recover it in the diminutive. D E.g. أَبٌ *a father* (أَبُو), أَبَى; أَخٌ *a brother* (أَخُو), أَخَى; دَمٌ *blood*, دُمَى; يَدٌ *a hand*, يَدِيَّةٌ; حَرْجٌ *vulva*, حَرْجِيَّةٌ; مَاءٌ *water*, مَوِيَّةٌ and مَوِيَّةٌ; شَاةٌ *a sheep or goat*, شَوِيَّةٌ; شَفَةٌ *a lip*, شَفِيَّةٌ; أَمَةٌ *a maidservant*, أَمِيَّةٌ; لُغَةٌ *a dialect*, لُغِيَّةٌ; سَنَةٌ *a year*, سَنِيَّةٌ and سَنِيَّةٌ; هَنَةٌ *a thing*, هَنِيَّةٌ, هَنِيَّةٌ, and هَنِيَّةٌ.

REM. a. فَمْرٌ, *mouth*, of which the radical is فَوْهٌ or فَوَهٌ, forms its diminutive accordingly, فَوِيَّةٌ.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, هَارٌ (for هَآئِرٌ, § 240, rem. b) *feeble*, هَوِيرٌ (for شَائِكٌ) *bristling (with weapons)*, شَوِيكٌ (for مَيِّتٌ, § 242) *dead*, مُيِّيتٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been شَوِيكٌ, هَوِيرٌ, أَنِيسٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination —, as قُويَضٌ from قَاضٍ *a judge*, رُويِعٌ from رَاعٍ *a pastor*. D. G.]

B **282.** Those nouns which, after having lost their third radical, take a prosthetic èlif, reject the èlif, and recover their original letter. E.g. اِسْمٌ *a name*, سَمَى; اِبْنٌ *a son*, بَنَى; اِسْتُ *the anus*, سَتَيْهٌ.

REM. The diminutives of اُخْتُ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, اِبْنٌ, and هَنْةٌ, and distinguished in the first two by the fem. termination; اُخَيَّةٌ, بِنَيَّةٌ, اُخَيَّةٌ (see § 281).

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. مُعْطَفٌ; عُمَيْرٌ, هَمَامٌ; سَوِيدٌ, أَسْوَدٌ; قُضَى, قَاضٍ; حَمِيدٌ, حَامِدٌ; حُرَيْثٌ, حَارِثٌ; قُرَيْطُسٌ, قِرْطَاسٌ; عَصِيفَرٌ, عَصْفُورٌ; أَرِيْقٌ or وَرِيْقٌ, أَوْرَقٌ; نَفِيعٌ, نَافِعٌ; مُعِيدِيٌّ مَعْدِيٌّ [فُعَيْسٌ, مُقْعَنَسِسٌ]. This sort of diminutive is called اِتَّصْفِيرُ اَلتَّرْخِيمِ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـة, this termination falls away; e.g. حَارِثَةٌ (a name), حُرَيْثٌ. (b) Fem. nouns in ـى and ـاء reject these terminations and take ـة; as حَبَلَى, حَبِيلَةٌ; حَمْرَاءُ, حَمِيرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُؤُوسٌ; A
 عَشِيَّةٌ or عَشِيٌّ *smoke*, دُؤَيْخٌ; مَغْرِبٌ *sunset*, مَغْرِبَانٌ; عَشِيٌّ
nightfall, عَشِيَّةٌ, عَشِيَّةٌ, عَشِيَّانٌ, and عَشِيَّانٌ; اِنْسَانٌ
a human being, اُنْسِيَّانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
 لَيَالٍ for لَيَالِي); اَبْنٌ *sons* (plur. of اِبْنٌ), اَبْنُونٌ; اَصْلَانٌ (derived
 from the plur. of اَصِيلٌ *the evening*), اَصِيلَانٌ, اَصِيلَالٌ, and اَصِيَالٌ.
 Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
a collection of poems, a public office or bureau, دُؤَيُونٌ, as if from
 دَوَانٌ and دِنَارٌ (see § 305, II., rem. b); دِيْبَاجٌ *brocade*, دِيْبِيْجٌ or
 دُبِيْجٌ, as if from دَبَاجٌ.

(η) *Some other Nominal Forms.*

285. (a) The form فَعْلَةٌ frequently means a *small piece* of C
 anything; as فِلْدَةٌ, قِطْعَةٌ, a piece, كِسْرَةٌ a fragment, جِذْوَةٌ a firebrand,
 a live coal, خِرْقَةٌ a rag, فِرْقَةٌ a sect, حِصَّةٌ a portion, خِطَّةٌ a piece of
 land, an allotment.—(b) The form فَعْلَةٌ is often used to signify a *small*
 quantity, such as can be contained in a place at once; as قُبْضَةٌ a
 handful; مُضْغَةٌ, لُقْمَةٌ, أُكْلَةٌ, a morsel, a mouthful; بُلْعَةٌ, جُرْعَةٌ, a gulp,
 a sup or sip; شُرْبَةٌ a draught (of water). It also denotes colour; as
 حُمْرَةٌ redness, صُفْرَةٌ yellowness, زُرْقَةٌ a light blue, دُكْنَةٌ a blackish D
 brown.

286. (a) The form فَعَالٌ indicates *vessels and implements*; as
 وِعَاءٌ, إِنَاءٌ, a vessel, جِرَابٌ a bag, حِلَابٌ a milk-pail, خِلَالٌ a wooden pin,
 سِقَاءٌ a water-skin, شِرَاكٌ the thong or strap of a sandal, لِبَاسٌ a garment,
 رِدَاءٌ, إِزَارٌ, certain garments, لِحَافٌ a coverlet, a pelisse.—(b) The form
 فُعَالٌ denotes *diseases*; as حُمَامٌ a fever, زُكَامٌ a cold, سُعَالٌ a cough,

A **صَدَاعٌ** a headache, **طَحَالٌ**, **كَبَدٌ**, disease of the spleen (**طِحَالٌ**), of the liver (**كَبِدٌ**)*.

287. (a) The form **فَعَالَةٌ** indicates a post or office; as **كُتَابَةٌ** the post of secretary (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, the post of governor (**عَامِلٌ**); **إِمَارَةٌ** the office of *emir* (**أَمِيرٌ**); **خِلَافَةٌ** the caliphate; **نِيَابَةٌ** deputyship
B **نَائِبٌ**; **قِيَادَةٌ** the post of general (**قَائِدٌ**); **عِرَافَةٌ** the post of inspector, centurion, etc. (**عَرِيفٌ**).—(b) The form **فَعَالَةٌ** denotes small portions which are broken off or thrown away; as **بُرَادَةٌ**, **قُرَاضَةٌ**, filings; **بُرَايَةٌ** chips, shavings; **قُصَاصَةٌ**, **قُلَامَةٌ**, parings; **كُنَاسَةٌ**, **كُسَاحَةٌ**, sweepings; **رُضَاضَةٌ** brayed or pounded fragments; **كُسَارَةٌ** broken pieces; **قُطَاعَةٌ** cuttings; **عُجَالَةٌ** a little food got ready in haste; **عُفَاوَةٌ** a small quantity
C of broth (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form **فَعَالٌ**, indicating a larger quantity, as **دُقَاقٌ**, **حُمَامٌ**, **كُسَارٌ**, **رُضَاضٌ**, **قُمَامٌ**, **بُرَاءٌ**.

288. The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.
D E.g. **بُرَادَةٌ** a vessel or stand for cooling water; **حَرَّاقَةٌ** a fire-ship, a galley; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, engines of war; **طَرَّاحَةٌ** a mattrass or cushion, a fishing-net; **زَرَّاقَةٌ** a short javelin; **طَرَّادَةٌ** a spear, a bolt; **حَرَّاضَةٌ** a

* [According to D. H. Müller (*Aṣma'ī's Kitāb al-Fark*, p. 26 seqq.) the forms **فَعَالٌ**, **فَعَالَةٌ** and **فَعِيلٌ** are often used to denote excretions, as spittle or phlegm **لُغَامٌ**, **رُعَامٌ**, **رُؤَالٌ**, **مُجَاجَةٌ**, **لُعَابٌ**, **بُصَاقٌ**; sweat **رُعَافٌ**; blood issuing from the nose **رُشِيحٌ**, **حَمِيمٌ**, **حُمَامٌ**; excrements **سُلَاحٌ**; sperma **سُلَالَةٌ**; drippings **قُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called *حُرْصُ*); A
جَصَّاصَةٌ a place where gypsum or plaster (*جِصٌّ*) is made; *كَلَّاسَةٌ* a
 chalk-pit or quarry (*كِلْسٌ*); *مَلَّاحَةٌ* a salt-pan or salt-mine (*مِلْحٌ*);
قَيَّارَةٌ a well of bitumen (*قَارٌ*); *جَبَّاسَةٌ* a place where gypsum is found
 or prepared; *زَّرَاعَةٌ* a land that is sown. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. As *فَعَّالَةٌ* has been transferred from things to persons, as
 an intensive adjective, so also *فَاعِلَةٌ* (§ 233, rem. c); for *سَاقِيَةٌ* is B
 a camel that draws water, an irrigating machine, a water-wheel;
سَانِيَةٌ, a water-wheel and the camel that works it; *رَاوِيَةٌ*, a water-skin,
 a camel that carries or draws water; *دَاعِيَةٌ*, a call or invitation;
عَادِيَةٌ, a hindrance, an injury; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three C
 classes; (a) those which are only masculine (*مُذَكَّرٌ*); (b) those which
 are only feminine (*مُؤَنَّثٌ*); (c) those which are both masc. and fem.,
 or, as it is usually phrased, of the common gender.

REM. a. None of the Semitic languages have what we call the
neuter gender.

REM. b. Feminines may be either *real* or *natural* (*مُؤَنَّثٌ حَقِيقِيٌّ*),
 as *إِمْرَأَةٌ* a woman, *نَاقَةٌ* a she-camel; or *unreal*, *unnatural* (*غَيْرُ*
حَقِيقِيٍّ), or *tropical* (*مَجَازِيٌّ*), as *الشَّمْسُ* the sun, *نَعْلٌ* a shoe or D
 sandal, *ظُلْمَةٌ* darkness, *بُشْرَى* good news.

290. That a noun is of the *fem.* gender may be ascertained
 either (a) from its *signification*, or (b) from its *form*.

a. Feminine by signification (*الْمُؤَنَّثُ الْمَعْنَوِيُّ*) are:—

(a) All common nouns and proper names which denote females,
 as *أُمٌّ* a mother, *عَرُوسٌ* a bride, *عَجُوزٌ* an old woman, [*خَادِمٌ* a female

A *servant*]; مَرِيْر Mary, هِنْد Hind, سَعَاد Su'ād, زَيْنَب Zèinèb [; or that are represented as females, as شَعُوب Death, ذُكَاْ the Sun].

(β) Proper names of countries and towns; because the common nouns اَرْض, بُقْعَة, مَدِينَة, بَلَدَة, and قَرْيَة, are feminine*; as مِصْر Egypt, مَحَا Mocha. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّام Syria, الْعِرَاق el-'Irāk, هَجَر, فَلَج, دَابِق, وَاسِط, مَنَى; but they may also be inflected

B as diptotes, and are then feminine, as مَنَى, وَاسِط, etc.

REM. The names of the quarters or directions, as اَمَام, قَدَام, the front, خَلْف, وَرَاء, the rear, may also be treated as feminine, following the gender of جِهَة.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيْح, wind, and نَار, fire, are feminine; as قَبُول the east wind, دَبُور the west wind, شَمَال the north wind, جَنُوب the south wind; سَقَر, [جَهَنَّم], blazing fire, جَحِيم, سَعِير; لَظَى, hell-fire. Except اِعْصَار a dust-storm with whirlwinds, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَد a hand, رِجْل a leg or foot, عَيْن an eye, اُذُن an ear, سِن a tooth, كَتِف a shoulder, سَاق a shank, رَحِم the womb, اِسْت the anus.

D REM. رَأْس the head, وَجْه the face, اَنْف the nose, فَم the mouth, صَدْر the breast, ظَهْر the back, [خَد the cheek,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِم, when it means relationship. [قَدَم is sometimes masc. and so كَف.]

* [Some admit also the use of the masculine gender, because the word مِصْر is masc., بَلَد masc. or fem. See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(ε) Collective nouns (شِبْهَ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep or goats*.

b. Feminine by form (الْمَوْثُ اللَّفْظِيُّ) are:—

(α) Nouns ending in ة; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ *life*.

(β) Nouns ending in يَ or ا (ëlif maḳṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, لَوْمَى *blame*, أَرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, الدُّنْيَا *the world*, رُؤْيَا *a vision or dream*, بُشْرَى *good news*, حُمَى *a fever*.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُهْمَى, regard C them as masculine, the ي being considered as an اَلِفٌ اِلْحَاقٍ [§ 252].

(γ) Nouns ending in آء, when that termination does not belong to the root; as صَحْرَاءٌ, بَيْدَاءٌ, *a plain or desert*, ضَرَاءٌ *harm, mischief*, بَغْضَاءٌ *hatred*, قَاصِعَاءٌ *a jerboa's hole*, كِبْرِيَاءٌ *glory (of God), pride (of man)*, خِيَلَاءٌ *vainglory, arrogance*, سَيْرَاءٌ *a sort of striped cloth*.

REM. A few nouns ending in ة, and those verbal adjectives D to which ة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ *a successor, deputy, or caliph* (compare in Italian *il podestà*), عَلَامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

<p>A اَرْضٌ <i>the earth, the ground,</i> <i>the floor.</i> بئرٌ <i>a well.</i> حربٌ <i>war.</i> خمرٌ <i>wine.</i> درعٌ <i>a coat of mail.</i> دلوٌ <i>a bucket.</i></p> <p>B دارٌ <i>a house.</i> رحىٌ <i>a mill.</i> ريحٌ <i>wind.</i> الشمسُ <i>the sun.</i> ضبعٌ <i>a hyæna.</i> [طاغوتٌ <i>idol.</i>] عروضٌ <i>metre.</i></p> <p>C عصاٌ <i>a staff.</i> عقابٌ <i>an eagle.</i></p>	<p>عقربٌ <i>a scorpion.</i> عيرٌ <i>a caravan.</i> فأسٌ <i>an axe.</i> الفردوسُ <i>Paradise.</i> افعىٌ <i>a viper.</i> [قدومٌ] <i>an adze.</i> كأسٌ <i>a cup.</i> [كرشٌ or كرشٌ] <i>the maw.</i> منجنونٌ <i>a water-wheel.</i> منجنيقٌ <i>a catapult.</i> موسىٌ <i>a razor.</i> نارٌ <i>fire.</i> نعلٌ <i>a shoe or sandal.</i> نفسٌ <i>the soul.</i> نوىٌ <i>a traveller's destina-</i> <i>tion.</i></p>
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REM. Of these اَرْضٌ, خمرٌ, حربٌ, دلوٌ, دارٌ, درعٌ, ريحٌ, ضبعٌ, منجنيقٌ, and نارٌ, are occasionally used as masculine; whilst درعٌ *a woman's shift*, شمسٌ *a collar or pendant*, and فردوسٌ *a garden or park*, are masculine. Those who say موسىٌ instead of موسىٌ, regard the word of course as masculine.

D 292. Masculine or feminine are :—

(a) Collective nouns (أَسْمَاءُ الْجِنْسِ), chiefly denoting animals and plants, which form a nomen unitatis; e.g. حمامٌ *pigeons*, شاةٌ *sheep* or goats, بقرةٌ *cattle*, جرادٌ *grasshoppers*, locusts, نحلٌ *bees*; شجرٌ *trees*, نخلٌ *palm-trees*, تمرٌ *dates*; [شعيرٌ *barley* (gen. masc.)]; سحبٌ *clouds*, لبنٌ or لبنٌ *bricks*, ذهبٌ *gold*. These are masc. by form, fem. by signification (الْجَمَاعَةُ *totality*).

[(b) Collective nouns (أَشْبَاهُ الْجَمْعِ or أَسْمَاءُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَئِفُّ, or هَذَا الْأَئِفُّ, *this elif*.

[(d) The nomina verbi (maṣḍar). One may say أَوْجَعَنِي ضَرْبُكَ B and أَوْجَعَتْنِي ضَرْبُكَ *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of اِسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ التَّاقِصَةُ, كَانَ التَّامَةُ). Such mere words are treated like proper names, and therefore do not take the article, as مَاءٌ هَذَا or مَاءٌ هَذِهِ, *this word* مَاءٌ (*water*).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]

إِزَارٌ *an article of dress*.

آلٌ *the mirage*.

بَشَرٌ *a human being, human beings*.

بَطْنٌ *the belly* (gen. masc.).

بَعِيرٌ *camel* (gen. masc.).

إِبْهَامٌ *the thumb or great toe* (gen. fem.).

تَدِيٌّ *a breast (mamma)*.

D

* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A ثَعْلَبٌ *a fox.*
 جَنَاحٌ *a wing (gen. masc.).*
 حَالٌ *state, condition (gen. fem.).*
 حَانُوتٌ *a booth, a shop.*
 [خَيَالٌ *a phantom.*]
 أَرْنبٌ *a hare (gen. fem.).*
 دُكَّانٌ *a shop.*
- B ذِرَاعٌ *cubit (gen. fem.).*
 ذَنْوُبٌ *a large bucket.*
 رُوحٌ *spirit, soul [when signifying a celestial being always masc.]*
 [زُقَاقٌ *a street or lane.*]
 زَنْدٌ *the upper of the two pieces of wood, used in producing fire (gen. masc.).*
- C سَبِيلٌ *a path, a road.*
 سُرَى *journeying by night.*
 سِكِّينٌ *a knife (gen. masc.).*
 سِلَاحٌ *a weapon, weapons.*
- D سُلْطَانٌ [prop. *authority, hence*]
power, a sovereign.
 سَلَمٌ *peace.*
 سَلْمٌ *a ladder.*
 سَمَاءٌ *the sky or heaven, the clouds, rain.*
 [سُورٌ *a wall (gen. masc.).*]
 سُوقٌ *a market.*
- إِصْبَعٌ *a finger (gen. fem.).*
 صِرَاطٌ *a way, a road (via strata).*
 صَلْحٌ *peace.*
 صَاعٌ *a measure for corn, etc.*
 ضَحَى *the forenoon.*
 ضَرْبٌ *white honey.*
 [ضُرْسٌ *a tooth.*]
 طِبَاعٌ *nature, natural disposition [gen. fem.].*
 طَرِيقٌ *a road.*
 عَجْزٌ *the hinder part, the rump [gen. fem.].*
 عُرْسٌ *a wedding, a marriage.*
 عَسَلٌ *honey.*
 [عَنْبَرٌ *ambergris.*]
 عُنُقٌ *the neck.*
 عَنَكْبُوتٌ *a spider (gen. fem.).*
 فَرَسٌ *a horse [gen. fem.].*
 فُلْكَ *a ship.*
 [فِهْرٌ *a stone for bruising perfume.*]
 قَدَرٌ *a pot, a kettle (gen. fem.).*
 قَفَا *the nape of the neck.*
 قَلِيبٌ *a well.*
 قَوْسٌ *a bow (gen. fem.).*
 كَبِدٌ *the liver.*

كُرَاعُ *the tibia or shin-bone.*

لِسَانُ *the tongue.*

لَيْلُ *the night (gen. masc.).*

مِسْكُ *musk (gen. masc.).*

مَعَى *an intestine (gen. masc.).* A

مِلْحُ *salt (gen. fem.).*

[مُلْكُ *dominion.*]

[هُدًى *the right direction.*]

REM. a. زَنْدُ *the bone (either radius or ulna) of the fore-arm,* سَمَاءُ *a roof or ceiling, and usually عُرْسُ a wedding-feast, are masculine.* B

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمْرُ *the mouth,* and مَرْكَبُ *a boat or ship,* are used as feminine; whilst عَضُدُ *the upper arm,* كَتِفُ *the shoulder,* [كَرْشُ *the maw,*] and بَيْتْرُ *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارُ *fire,* كَبِدُ *the liver.* C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations ـَاةُ, ـَاىِ, or ـَاةُ (§ 290, b).

REM. Only ـَاةُ is appended to the masculine without farther affecting the form of the word; ـَاىِ and ـَاةُ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is ـَاةُ; as عَظِيمُ *great,* عَظِيمَةٌ; D
فَرِحَ *glad,* فَرِحَةٌ; نَدِمَ *repentant,* نَدِمَةٌ; ضَارَبَ *striking,* ضَارِبَةٌ;
مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدُّ *a grandfather,* جَدَّةٌ *a grandmother;*
فَتًى (for فَتًى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.*

[REM. a. The hêmza of the termination ـَاةُ of nouns derived from verbs tertiae و or ي may be replaced, before ة, by the radical letter, as سَمَاوَةٌ from سَمَاءُ, سَقَايَةٌ from سَقَاءُ, *a water-carrier,* but the

- A forms with hēmza, as ^{هَـ}سَقَاءَةٌ, ^{هَـ}غَزَاءَةٌ, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. ^{هَـ} is a compromise in orthography between the original ^{تَـ}, *at*, the old pausal form ^{هَـ}, *ah*, and the modern ^{هَـ}, *a*, in which last the *h* is silent (see the footnote to p. 7 *supra*). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B **295.** Feminines in ^{يَـ} are formed:—

(a) From adjectives of the form ^{نَـ}فَعْلَانُ, the feminine of which is ^{يَـ}فَعْلَى; as ^{نَـ}غَضَبَانُ *angry*, ^{يَـ}غَضَبَى; ^{نَـ}سَكْرَانُ *drunk*, ^{يَـ}سَكْرَى; ^{نَـ}شَبَعَانُ *sated*, ^{يَـ}شَبَعَى; ^{نَـ}ظَمَائِي *thirsty*, ^{يَـ}ظَمَائَى; ^{نَـ}عَطْشَانُ *thirsty*, ^{يَـ}عَطْشَى; ^{نَـ}خَشْيَانُ *timid, fearing*, ^{يَـ}خَشْيَا.

- (b) From adjectives of the form ^{فَـ}أَفْعَلٌ, when they have the superlative signification, and are defined by the article or by a following genitive, in which case the feminine is ^{يَـ}فَعْلَى; as ^{فَـ}الْأَكْبَرُ *the largest*, ^{يَـ}الْأَكْبَرَى; ^{فَـ}الْأَصْغَرُ *the smallest*, ^{يَـ}الْأَصْغَرَى; ^{فَـ}الْأَعْظَمُ *the greatest*, ^{يَـ}الْأَعْظَمَى; ^{فَـ}كُبْرَى الْمَدِينِ *the largest of the cities*.

REM. a. Adjectives of the forms ^{نَـ}فَعْلَانُ and ^{فَـ}فُعْلَانٌ form their feminine by adding ^{ةَـ}; as ^{نَـ}سَيْفَانُ *tall and slender*, ^{ةَـ}سَيْفَانَةٌ; ^{نَـ}عُرْيَانُ *naked*, ^{ةَـ}عُرْيَانَةٌ.

- D REM. b. The feminine of ^{أَوَّلَـ} (for ^{أَوَّلَـ} or ^{أَوَّلَـ}) *the first*, is ^{أَوَّلَىـ}; that of ^{آخِرَـ} (for ^{آخِرَـ}) *other, another*, ^{آخِرَىـ}. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral ^{أَحَدَـ}, *one*, has ^{أَحَدَىـ}.

REM. c. There are some feminine adjectives of the form ^{يَـ}فَعْلَى, not superlatives, without any corresponding masculines; as ^{يَـ}أُنْثَى *female, feminine*, ^{يَـ}حُبْلَى *pregnant*, ^{يَـ}رُبَى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَفْعَلَاءُ** are formed from adjectives of the form **A أَفْعَلٌ**, which have not the comparative and superlative signification; as **أَصْفَرٌ** *yellow*, **صَفْرَاءُ**; **أَجْهَرٌ** *of pleasing aspect*, **جَهْرَاءُ**; **أَحْدَبٌ** *hump-backed*, **حَدْبَاءُ**. Many of these adjectives are not in actual use in the masculine; as **هَظْلَاءُ** *heavy and continuous (rain)*, **حَسَنَاءُ** *beautiful*, **شَوْكَاءُ** *rough to the feel (a new dress)*, **أَلْعَرَبُ أَلْعَرَبَاءُ** *the Arabs of pure race*.

REM. The form **فَعْلَاءُ** sometimes serves as feminine to **فَعْلَانُ**, B
e.g. **جَذْلَانُ** *joyful*, **جَذْلَاءُ**; **حَيْرَانُ** *perplexed, amazed*, **حَيْرَى** and **حَيْرَاءُ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولٌ**, when it has the meaning of **فَاعِلٌ** (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as C
رَجُلٌ صَبُورٌ وَشَكُورٌ *a patient and grateful man*, **امْرَأَةٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful woman*; **رَجُلٌ كَذُوبٌ** *a lying man*, **امْرَأَةٌ كَذُوبٌ** *a lying woman*; **كَانَتْ صَبُورًا** *she was patient*; **رَأَيْتُهَا صَبُورًا** *I saw that she was, or I thought her, patient*; [**بَقَرَةٌ شَبُوبٌ** *a full grown antelope*]. But if no substantive or pronoun be expressed, **فَعُولٌ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولٌ**; as **رَأَيْتُ صَبُورَةً** *I saw a patient (woman)*; **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** *he has not a D she-camel to ride, nor one to carry loads, nor one for milking, where* **رَكُوبَةٌ** and **حَمُولَةٌ** = **مَرْكُوبَةٌ** and **مَحْلُوبَةٌ**, whilst **حَمُولَةٌ** = **حَامِلَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** *hostile, an enemy*, fem. **عَدَوَّةٌ**; [and again, **لَا حَلُوبَ فِي الْبَيْتِ** *there is no milch-eve in the tent*, as we read in the tradition of Umm Ma'bad, **نَاقَةٌ ضَبُوتٌ** or **نَاقَةٌ ضَعُوتٌ** and **شَاةٌ جَزُوزٌ** *a shorn sheep*. D. G.]

A [REM. *b.* Hence the fem. nouns *صَعُودٌ* an *acclivity*, *كُودٌ* a *mountain-road difficult of ascent*, *حَدُورٌ* and *هَبُوطٌ* a *declivity*. D. G.]

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an *eye adorned with kohl*, *إِمْرَأَةٌ جَرِيحٌ* a *wounded woman*, *فَتَاةٌ قَتِيلٌ* a *murdered woman*; but *رَأَيْتُ قَتِيلَةَ الْحَرُورِيِّ* I saw (the woman) whom the *Harūrīs* had murdered; *هَذِهِ أَكِيلَةٌ سَبْعٌ* this is (a sheep) which has been (partly) eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *-ة*; as *نَصِيرٌ* a *helper*, *نَصِيرَةٌ*; *شَفِيعٌ* an *intercessor*, *شَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *خَصْلَةٌ ذَمِيمَةٌ* a *praiseworthy way of acting*, = *مَحْمُودَةٌ*; *حَمِيدَةٌ* a *blameworthy habit*, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ جَدِيدٌ* a *new wrapper*, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعَالٌ*, *مُفْعِلٌ*, and *مُفْعِلٌ*, which were originally *nomina instrumenti* (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g. *إِمْرَأَةٌ مُعْشَرٌ* an *obstinate, self-willed woman*; *نَاقَةٌ مَذْعَانٌ* a *docile she-camel*; *جَارِيَةٌ مُعْطَارٌ*, or *جَارِيَةٌ مُعْطِيرٌ*, a *young woman who uses much perfume*; but *رَأَيْتُ مُعْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مُسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مُسْكِينَةٌ*, *مِيقَانَةٌ* [; but *إِمْرَأَةٌ مُسْكِينٌ* is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. قَلْبٌ, غَمٌّ, عَذْلٌ, دَنْسٌ, جُنُبٌ, جَدْبٌ, بُورٌ, and Vol. ii. § 136, a) e.g. قَلْبٌ, غَمٌّ, عَذْلٌ, دَنْسٌ, جُنُبٌ, جَدْبٌ, بُورٌ, and some others as جَبَانٌ, عُضَالٌ etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (صِفَةُ ثَابِتَةٍ); as حَامِلٌ *pregnant*, طَامِثٌ, حَائِضٌ, نَاهِدٌ, كَاعِبٌ, عَاقِرٌ, B عَارِكٌ, مُعَصِّرٌ, [مِيلَاتٌ 'Tbn Hisām 15, last l. R. S.] *menstruating*, طَالِقٌ *divorced*, عَاطِلٌ *without ornaments*, حَاسِرٌ *with the head and bust naked*, مُرْضِعٌ *giving suck*, مُتِّمٌ *bearing twins*, مُطْفِلٌ *having a child or a young one with her*, مُشِدِنٌ *having a fawn with her*, مُجَرٍ *having a whelp with her*, [حَصَانٌ *chaste*, رَزَانٌ *staid*, عَانِسٌ *unmarried and of middle age*] and likewise مُطَرِّقٌ مُرَاسِلٌ. But if they designate the said action or state as beginning, actually in progress, C or about to begin (صِفَةُ حَادِثَةٍ), they form a feminine in *ة*; as هِيَ طَالِقَةٌ غَدًا *she will be divorced to-morrow*; هِيَ حَائِضَةٌ الْيَوْمَ *she is menstruating to-day*; لِكُلِّ حَامِلَةٍ تَمَامٌ *every woman who is pregnant has her time or term*; يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling.* D

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see § 81).

299. The *dual* is formed by adding *ان* to the singular (omitting, of course, the *tênwîn*); as كِتَابٌ *a book*, كِتَابَانِ; رِشَاءٌ *a fawn*, رِشَآنِ or رِشَآنِ.

A REM. *a.* If the singular ends in *ة*, *ة* is changed into *ت* (see § 294, rem.); as *أُمَّة* a nation, *أُمَّتَان*. But *أَلْيَةُ* a buttock, and *خُصْيَةُ* a testicle, usually make *أَلْيَان* and *خُصْيَان*.

REM. *b.* If the singular ends in a quiescent *ي* (*يَ* or *يِ*), which was originally *ي* mobile (compare § 167, *a*, *β*, *a*), it becomes so again in the dual; as *فَتًى* a youth, for *فَتَيَان*; *رَحًى* a mill, *رَحَيَان*; *حِمًى* interdicted ground, *حِمَيَان*; *مَرْمًى* a butt for shooting, *مَرْمَيَان*; *حُبْلًى* pregnant, *حُبْلَيَان*; *فَتْوًى* a legal opinion, *فَتْوَيَان*; *مَرْمًى*; *حُبْرًى* a bustard, *حُبْرَيَان*. From *حِمًى* the form *حِمَوَان* is said to occur. If the singular ends in a quiescent *ا* (*أَ* or *إِ*), which was originally *و* mobile (compare § 167, *a*, *β*, *a*), the *و* is restored in the dual; as *عَصَا* a staff, for *عَصَوَان*; *قَعَا* the nape of the neck, *قَعَوَان*.—If the singular of a quadrilateral noun ends in a quiescent *ي*, which was originally a *و*, the *و* is not restored in the dual, but becomes *ي* mobile, as *مِلْهًى* a musical instrument (from *لَهَا* for *لَهُو*), *مِلْهَيَان*; *أَعْشًى* purblind (from *عَشًى* for *عَشَو*), *أَعْشَيَان*; *مُسَمًى* named (from *اسْمٌ* for *سَمُو*), *مُسَمَيَان*; *مُرْضًى* rendered contented (from *رَضًى* for *رَضَو*), *مُرْضَيَان*. A solitary exception seems to be *مِذْرَوَان* the upper parts of the two buttocks, the singular of which, if used, would be *مِذْرًى*.

D REM. *c.* The hêmza of the termination *َاءَ*, denoting the feminine (§ 296), becomes *و*; as *بَطْحَاءَ* a wide water-course or bottom, *بَطْحَاوَان*; *صَحْرَاءَ* a desert, *صَحْرَاوَان*; *حَمْرَاءَ* red, *حَمْرَاوَان*; *صَفْرَاءَ* yellow, *صَفْرَاوَان*. Forms like *حَمْرَاءَان*, *صَحْرَاءَان*, and even *صَحْرَايَان*, are, however, said by some to be admissible.—In the termination *َاءَ*, when sprung from a radical *و* or *ي*, the hêmza may either be retained or changed into *و*, though the former is preferable; as *كِسَاءَ* a dress (for *كِسَاو*), *كِسَاءَان* or *كِسَاوَان*; *رِدَاءَ* a mantle (for *رِدَاي*), *رِدَاءَان* or *رِدَاوَان*. Some, however, admit the forms *رِدَايَان*

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِيْبٌ*, *the making it prevail over the other*. For example :
أَبَوَانِ *father and mother*, from *أَبٌ* *father* ; *أَخَوَانِ* *brother and sister*, from *أَخٌ* *brother* ; *الْقَمَرَانِ* *the sun and moon*, from *القَمَرُ* *the moon* ;
الْمَشْرِقَانِ *the east and west*, from *الْمَشْرِقُ* *the east* ; [*الْعِرَاقَانِ* *Basra and Kūfa* ; *الرَّقَّتَانِ* *Rakka and Rāfiḳa* ; *الْفُرَاتَانِ* *the Euphrates and Tigris** ;] *الْحَسَنَانِ* *el-Hasan and el-Hosèin*, from *الْحَسَنُ* *el-Hasan* (the elder son of 'Alī) ; *الْعُمَرَانِ* *'Omar 'ibn el-Hattāb and 'Abū Bèkr*, from *عُمَرُ* *'Omar*. Compare in Sanskrit *pitarau*, “father and mother,” *bhrātaraū*, “brother and sister,” *rōdasī*, “heaven and earth,” *ahanī*, “day and night,” *uśāsaū*, “morning and evening,” *Mitrā*, “Mitra and Varuṇa,” etc.

- C [REM. *g.* The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as *الْأَبْرَدَانِ* *the two coolest* (of things) for *morning and evening* ; *الْأَطْيَبَانِ* *the two best ones* for *eating and coitus* ; *الْأَحْمَرَانِ* *the two red ones* for *meat and wine* ; *الْأَسْوَدَانِ* *dates and water* ; *الْأَبْيَضَانِ* *milk and water* ; *الْجَدِيدَانِ* or *الْأَصْغَرَانِ* *the two new ones* for *the night and the day* ; *الْأَصْغَرَانِ* *the heart and the tongue* ; *الْكُرَيْمَتَانِ* *the two eyes* ; *الْأَخْبَثَانِ* *urine and dung* or *sleeplessness and disquietude of mind* ; *الرَّافِدَانِ* *the Tigris and Euphrates*. D. G.]

REM. *h.* The dual is sometimes formed from broken plurals (§ 300, *b*), or from *أَشْبَاهُ الْجَمْعِ* (§ 290, *a*, *ε*), to designate two bodies or troops (*جَمَاعَتَانِ* or *فِرْقَتَانِ*) of the objects in question. E.g. *إِبِلَانِ* *two herds of camels* (*إِبِلٌ*), *عَنَمَانِ* *two flocks of sheep* or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hiṣām, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جَمَالَانِ two herds of he-camels (from جَمَالٌ, pl. of A
جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ);
بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلِ between the (collected) spears of (the tribes
of) Mālik and Nahšal (from رِمَاحٌ, pl. of رُمْحٌ); الْأُصُولَانِ the
fundamental principles of theology (أُصُولُ الدِّينِ) and of law
(أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew
חֲזוֹנִים].

B

REM. i. Proper names of the class مُرَكَّبٌ مَرْجِيٌّ (§ 264) vary
in their mode of forming the dual. If the first part of the com-
pound be indeclinable and the second declinable, the latter takes
the termination كَرِبَانِ; as مَعْدِي كَرِبَانِ. But if both
parts be indeclinable, as in سَيَبَوِيهِ, —or, when taken together, form
a proposition, as in تَأَبَّطَ شَرًّا, —recourse must be had to a periphrasis
with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, two men called C
Sibawèih or Ta'abbata šarran. If the first part be in the status
constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men
called عَبْدُ مَنَافٍ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū
Zēid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubèir. But in
the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the
second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

D

300: There are two kinds of plurals in Arabic.

(a) The one, which has only a single form, is called الْجَمْعُ
الصَّحِيحُ, or الْجَمْعُ الْمُصَحَّحُ, the sound or perfect plural (pluralis
sanus), and الْجَمْعُ السَّلَامَةُ, or الْجَمْعُ السَّلَامُ, the complete or entire
plural, because all the vowels and consonants of the singular are
retained in it.

(b) The other, which has various forms, is called الْجَمْعُ الْمَكْسَرُ,

A or *جَمْعُ التَّنْكِيسِ*, the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination *ونَ* to the singular; as *سَارِقٌ* a thief, *سَارِقُونَ*. The pluralis sanus of feminine nouns, which end in *ة*, is formed by changing *ة* into *ات*, as *سَارِقَةٌ*, *سَارِقَاتٌ*; of those which do not end in *ة*, by adding *ات* to the sing., as *مَرْيَمٌ* Mary, *مَرْيَمَاتٌ*.

REM. a. If the singular ends in *elif makṣūra*, with or without *tənwin* (*يَ* or *ى*),—or in *kəṣra* with *tənwin* (*ِ*), arising out of *يَ* (§ 167, b, β),—or in a quiescent *ي* preceded by *kəṣra* (*ى*), arising out of *يَ*,—then the rules laid down in § 166, b, α and β, and § 167, α, β, c, are to be observed. E.g. *مُصْطَفَى* for *مُصْطَفَى* (§ 245), *chosen*, *مُصْطَفُونَ* for *مُصْطَفِيُونَ*, and in the oblique cases *مُصْطَفِينَ* for *مُصْطَفِيِينَ*; *مُوسَى* Moses, *مُوسُونَ* for *مُوسِيُونَ*; *قَاضٍ* for *قَاضِيُونَ*, a judge, *قَاضُونَ* for *قَاضِيُونَ*, and in the oblique cases *قَاضِينَ* for *قَاضِيِينَ*; *أَلْحَافِي* for *أَلْحَافِي*, the barefooted, *أَلْحَافُونَ* for *أَلْحَافِيُونَ*; *حُبْلَى* pregnant, *حُبْلَيَاتٌ*; *الصَّغْرَى* the smallest, *الصَّغْرَيَاتُ*; *سُمَانَى* a quail, *سُمَانَيَاتٌ*.

REM. b. The *gèzma* of the middle radical in feminine substantives of the forms *فَعْلَة* and *فَعْلَة*, *فَعْلَة* and *فَعْلَة*, *فَعْلَة* and *فَعْلَة*, derived from roots which are not *mediæ radicalis geminatae* or *mediæ و vel ي*, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases *fèṭḥa*. E.g. *دَعْدٌ* *Da'd*, *دَعْدَاتٌ*; *أَرْضٌ* the earth, the ground, *أَرْضَاتٌ*; *جَفْنَةٌ*, *قَصْعَةٌ*, *جَفْنَاتٌ*, *قَصْعَاتٌ*, a dish, *جَفْنَاتٌ*, *قَصْعَاتٌ*; *عَبْلَةٌ*, *عَبْلَاتٌ*, *عَبْلَاتٌ* (*عَبْلَاتٌ*); *غَدْوَةٌ* a coming in the morning, *غَدَوَاتٌ*; *قَرِيَّةٌ* a village, *قَرِيَّاتٌ*; *هِنْدَةٌ* or *هِنْدَاتٌ*, *هِنْدَاتٌ*; *كِسْرَةٌ* a fragment, *كِسْرَاتٌ* or *كِسْرَاتٌ*; *جُمْلٌ* the lotus-tree, *جُمْلَاتٌ* or *جُمْلَاتٌ*.

جُمَلَاتٌ ; ظُلْمَةٌ darkness, ظُلُمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ an upper chamber, A
 غُرَفَاتٌ or غُرَفَاتٌ. In the forms فُعْلٌ and فُعْلَةٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظُلُمَاتٌ, [غُرَفَاتٌ]; but in فُعْلَةٌ this can
 be done only by poetic license, as رَفَضَاتٌ from رَفَضَةٌ looseness or
 slackness (of the joints), زَفَرَاتٌ from زَفَرَةٌ a sigh. Names of men of
 the form فُعْلَةٌ have likewise فُعَلَاتٌ, as طَلْحَةُ Talha, طَلْحَاتٌ ;
 حَمَزَةٌ Hamza, حَمَزَاتٌ. The word عُرْسٌ or عُرْسٌ, a wedding or
 marriage, has عُرْسَاتٌ.—In فُعْلَةٌ, if the third radical be و, the form B
 فُعَلَاتٌ is not admissible, as ذُرُوءَةٌ a summit, ذِرْوَاتٌ or ذِرْوَاتٌ (but not
 ذِرْوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ a whelp. [If the
 third radical be ي, the form فُعَلَاتٌ is likewise disapproved. One
 may say لِحْيَاتٌ, as كِسْرَاتٌ, but not لِحِيَاتٌ, instead of which one
 uses لِحَى. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
 فُعَلَاتٌ is inadmissible, as رُقِيَةٌ a charm, كُلْيَةٌ a kidney, رُقِيَّاتٌ, C
 كُلْيَاتٌ (but not رُقِيَّاتٌ, كُلِّيَّاتٌ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained ; as جَوْزَةٌ a nut, جَوَزَاتٌ ;
 رَوْضَةٌ a garden, رَوْضَاتٌ ; بَيْضَةٌ an egg, a helmet, بَيْضَاتٌ ; عَيْبَةٌ a fault,
 بَيْعَةٌ (for بَيْعَةٌ) a lasting, still rain, دِيمَاتٌ ; دِيمَةٌ (for دِيمَةٌ) a church,
 بَيْعَاتٌ ; دَوْلَةٌ (for دَوْلَةٌ) a turn of fortune, a vicissitude, D
 دَوْلَاتٌ. The vowel fèṭḥa is, however, admitted dialectically*,
 especially in the form فُعْلَةٌ, as جَوَزَاتٌ, بَيْضَاتٌ, دِيمَاتٌ, بَيْعَاتٌ, D
 دَوْلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs med.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ a mote, ذَرَّاتٌ ; شِدَّةٌ
 a charge or attack, شَدَّاتٌ ; عِدَّةٌ a certain number, a few, عِدَّاتٌ ;
 سُرَّةٌ a navel, سُرَّاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ big, ضَخَمَاتٌ (not ضَخَمَاتٌ) ; سَهْلَةٌ easy, سَهَلَاتٌ ; عُلْجَةٌ fat

* [Viz. in the dialect of Hudèil, according to Zamahsari, Fāik, i. 43. D. G.]

- A and strong, *عَلَجَاتٌ*; *حُلُوتٌ* sweet, *حُلُوتٌ*. Exceptions are, *رَبْعَةٌ* of middle stature, *رَبْعَاتٌ* or *رَبْعَاتٌ*, and *لَجْبَةٌ* having little milk (of a sheep or goat), *لَجَبَاتٌ*.

REM. c. If *و* and *ي*, as third radicals, reject their *fèṭḥa* in the fem. singular, and become quiescent before *ة*, passing into *ا* (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. *صَلَوَةٌ* or *صَلَاةٌ*, prayer (for *صَلَوَةٌ*), *صَلَوَاتٌ*; *قَنَاةٌ*,

- B a cane, spear, tube (for *قَنَوَةٌ*), *قَنَوَاتٌ*; *قَنَاطَةٌ*, a young woman (for *قَنَاطِيَّةٌ*), *قَنَاطِيَّاتٌ*; *مُرْمَاةٌ*, thrown (for *مُرْمِيَّةٌ*), *مُرْمِيَّاتٌ* (compare § 167, *α*, *β*, *α*, with § 166, *α*).

REM. d. If the third radical has been elided in the sing. before *ة*, it may be restored in the plural or not, according to usage.

- C E.g. *عِضَّةٌ* (for *عِضْوَةٌ* or *عِضْبَةٌ*) a thorny tree, *عِضَوَاتٌ* and *عِضْبَاتٌ*; *سَنَةٌ* (for *سَنَوَةٌ* or *سَنْبَةٌ*) a year, *سَنَوَاتٌ* and *سَنَبَاتٌ*; *شَفَّةٌ* (for *شَفْبَةٌ* or *شَفْوَةٌ*) a lip, *شَفْبَاتٌ* or *شَفَوَاتٌ*; *أَمَةٌ* (for *أَمَوَةٌ*) a female slave, *أَمَوَاتٌ* or *أَمَاتٌ*; *هَنَةٌ* (for *هَنَوَةٌ*), a thing, *هَنَوَاتٌ* or *هَنَاتٌ*; *ظَبَّةٌ* (for *ظَبْوَةٌ*) the point of a weapon, *ظَبَّاتٌ*; *بُرَّةٌ* (for *بُرَوَةٌ*) an armlet, a ring, *بُرَّاتٌ*; *ثُبَّةٌ* (for *ثُبْوَةٌ*) a troop or band, *ثُبَّاتٌ*; *لِثَّةٌ* (for *لِثْيَةٌ*) the gum, *لِثَّاتٌ*; *رِئَةٌ* (for *رِئِيَّةٌ*) a lung, *رِئَّاتٌ*; *مِئَةٌ* (for *مِئِيَّةٌ*) a hundred, *مِئَّاتٌ*; *ابْنَةٌ* or *بِنْتُ* (for *بَنِيَّةٌ*), a daughter, makes *بَنَاتٌ*; and *أَخْتُ* (for *أَخْوَةٌ*), a sister, *أَخَوَاتٌ*.

- D REM. e. The *hèmza* in the terminations *أَلْ* and *آلْ* is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from *صَحْرَاءٌ*, *دَكَّاءٌ*, *بَرْقَاءٌ*, *سَمَاءٌ*, are formed *صَحْرَاوَاتٌ*, *دَكَّاوَاتٌ*, *بَرْقَاوَاتٌ*, *سَمَاوَاتٌ* or *سَمَوَاتٌ*.—Words of five or more letters sometimes reject the terminations *ي* and *آلْ* (see § 299, rem. c); as *حَبَارِي*, *حَبَارِيَّاتٌ* or *حَبَارَاتٌ*; *قَاصِعَاءٌ* a jerboa's hole, *قَاصِعَاتٌ*.

302. The pluralis sanus masc. is formed from :—

- (a) Proper names of men (excepting those which end in *ة*, as

طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ ‘Othmān, عَبِيدُ ‘Obèid (dimin. of عَبْد ‘Abd), رَجُلُونَ, رَجُلٌ (dimin. of رَجُلٌ a man), شُوعِرُونَ, شُوعِرٌ (dimin. of شَاعِرٌ) an inferior poet, رَجُلُونَ.

(b) Verbal adjectives which form their fem. by adding ٱة.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلُّ viz. أَكْثَعُ, أَجْمَعُ, جَمْعَاءُ, B etc. have also the plur. san. masc., though by their fem. sing. كَتَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(d) The relative adjectives in ٱى.

(e) The words ابْنٌ (for بَنَى) a son, عَالَمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إَوْزٌ the goose, دُو the possessor (of a thing); which make بَنُونَ, عَالَمُونَ, أَهْلُونَ, C (rarely أَرْضُونَ), إَوْزُونَ and ذَوُونَ (used only in the construct state ذَوُو, see § 340, rem. c)*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively. D

REM. c. To the words enumerated under (e) may be added عَلِيُونَ, the highest heavens, and أُولُو or أَلُو (construct form of

* In a poem of ʿen-Nābiḡa (Ahlw. App. 13, vs. 5) we find تَبْعُونَ from تَبَعَ, and in the commentary on the Dīw. of Hudèil, p. 120, last l. بُوهُونَ from بُوه. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ, بَلَغَتْ مِنَّا الْبَلَاغِينَ, لَقِيتُ مِنْهُ الْبَرَحِينَ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** a *privy*, **حُشُونٌ**; **هَنٌّ** a *thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

- REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** a *stony, volcanic district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عِصَّةٌ** a *thorny tree*, **عِصُونٌ**; **رِئَةٌ** a *lung*, **رِئُونٌ**; **كُرَّةٌ** a *ball, a sphere*, **كُرُونٌ**; **قُلَّةٌ** a *stick used by children at play*, **قُلُونٌ** [cas. obliq. **قِلَلِينَ**]; **سَنَةٌ** a *year*, **سِنُونٌ**. From the oblique case of this last word, viz. **سِنِينَ**, arises a secondary formation **سِنِينٌ**, [like **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

- REM. e. In proper names of the class **مَرْكَبٌ مَرْجِيٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكَرِبٌ**, in which the second member only is declinable, makes **مَعْدِيكَرِبُونٌ**; but **سَيَّوِيَّةٌ** and **تَّابَّطٌ شَرَّاءٌ**, which are wholly indeclinable, form **ذَوُو سَيَّوِيَّةٍ** and **ذَوُو تَّابَّطٍ شَرَّاءٌ**, *men called Sībawèih and Ta'abbata šarran*. Construct compounds, like **عَبْدٌ** **أَبَا زَيْدٍ**, **مَنَاةٌ**, **أَبُو زَيْدٍ**, and **إِبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَاةٍ**, **عَبْدُو زَيْدٍ**, and **إِبْنُ الزُّبَيْرِ**, *men called 'Abd Menāf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*; but in the case of compounds with **أَبٌ**, **إِبْنٌ**, etc., it is also allowable to say **زَيْدِينَ** **أَبَاءُ** and the like.—It may be added that compounds with **إِبْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **ابْنَةٌ**); e.g. **إِبْنُ عَرِيسٍ** a *weasel*, **إِبْنُ مَاءٍ** a *water-fowl*, **إِبْنُ نَعِشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرِيسٍ**, etc.

[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as *فَعْلُ الْقُلُوبِ* ; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. *شِبْهُ الْجَمْعِ* as *أَصْحَابُ الْبُرْدِ* , صَاحِبُ الْبَرِيدِ ; أَفْعَالُ الْقُلُوبِ or أَفْعَالُ الْقَلْبِ ; *بَيْتُ الْأَمَالِ* ; لِيَالِي الْجَمْعِ has *لَيْلَةُ الْجُمُعَةِ* ; أَصْحَابُ الْبَرِيدِ , *بُيُوتُ الْأَمْوَالِ* ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in *-ة* ; as *زَيْنَبُ* *Zèinèb* , زَيْنَبَاتُ ; *هِنْدُ* *Hind* , هِنْدَاتُ ; *عَزَّةُ* *Azza* , عَزَاتُ ; *طَلْحَةُ* *Talḥa* (a man's name), طَلْحَاتُ (§ 301, rem. *b*).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in *-ة* ; as *طَبِيبَةٌ* a gazelle, عِلَّامَاتُ ; *قَرْيَةٌ* a village, قَرِيَّاتُ ; *عَلَّامَةٌ* a very learned man, عِلَّامَاتُ .

(b) Feminine adjectives, the masculine gender of which has the C pluralis sanus.

(c) Feminine nouns in *-ى* and *-آء* ; as *حُبْلَى* pregnant, حُبْلِيَّاتُ ; *ذِكْرَى* memory, ذِكْرِيَّاتُ ; *ضَرَاءٌ* distress, ضَرَاوَاتُ (§ 301, rem. *e*) ; *حُبَارَى* a bustard, حُبَارِيَّاتُ .

(d) The names of the letters, which are usually feminine (§ 292, *b*) ; as *أَلِفٌ* an *elif* , أَلِفَاتُ ; *مِيمٌ* an *m* , مِيمَاتُ .

(e) The names of the months ; as *الْمُحَرَّمُ* the *Moharram* , D شَوَّالَاتُ , شَوَّالٌ ; *رَمَضَانُ* , رَمَضَانَاتُ ; *مُحَرَّمَاتُ* .

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202) ; as *تَعْرِيفٌ* a definition, تَعْرِيفَاتُ ; *إِقْطَاعٌ* a feof, إِقْطَاعَاتُ ; *إِصْطِلَاحٌ* a technical term, إِصْطِلَاحَاتُ .

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus ; as *تَصْنِيفٌ* ,

A **تَأْلِيفٌ**, a literary composition, a book, **تَصَانِيفٌ**, **تَوَالِيفٌ** (compare § 136); **تَأْرِيخٌ** a date, an era, a chronicle, **تَوَارِيخٌ**; **تَبَارِيحٌ** distresses, difficulties; **تَبَاشِيرٌ** annunciations, prognostics; **تَعَاجِيبٌ** wonders, marvels; **إِرْجَافٌ** a false rumour, **أَرَاْجِيفٌ**; **إِسْنَادٌ** a chain or series of authorities, **أَسَانِيدٌ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقٌ** an awning, a tent, **سُرَادِقَاتٌ**; **بِمَارِسْتَانٌ** a hospital, **بِمَارِسْتَانَاتٌ**; **شَادْرُوَانٌ** a jet d'eau, a fountain, **شَادْرُوَانَاتٌ**; **أَغَا** an Aga, **أُسْتَوَاتٌ** (for **أُسْتَاذٌ**) a teacher, **أُسْتَا**; **بَاشَا** a Pasha, **بَاشَوَاتٌ**; **أَغَوَاتٌ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سِبْحَلٌ** a stout camel, **سِبْحَلَاتٌ**; **حَمَّامٌ** a warm bath, **حَمَّامَاتٌ**; **جَمَادٌ** an inanimate or inorganic thing, **جَمَادَاتٌ**; **حَيَوَانٌ** a living thing, an animal, **حَيَوَانَاتٌ**; **عَقَارٌ** landed property, **عَقَارَاتٌ**; **مَاجَرَى** an event or occurrence (lit. **مَا جَرَى** what happened or occurred), **مَاجَرِيَّاتٌ**; **أَهْلٌ** one's family or relations, **أَهْلَاتٌ** or **أَهْلَاتٌ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةٌ**; **عَيْرٌ** a caravan of loaded camels, **عَيْرَاتٌ** or **عِيرَاتٌ**; **سَمَاءٌ** the sky or heavens, **سَمَاوَاتٌ** (though this word is also masc.); **أَرْضٌ** the earth or ground, **أَرْضَاتٌ** (see § 301, rem. b); **مَنْجُونٌ** a waterwheel, **مَنْجُونَاتٌ**; **عُرْسٌ** or **عُرْسٌ** a wedding or marriage, **عُرْسَاتٌ**. From **أَرْبَعِينَ** a collection of forty traditions is formed **أَرْبَعِينَاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** entities (from **كَأَنَّ** being); **مَوْجُودَاتٌ** beings (from **مَوْجُودٌ** found, existing); **مَخْلُوقَاتٌ** creatures (from **مَخْلُوقٌ** created); **مُصَنَّفَاتٌ** literary compositions, works (from **مُصَنَّفٌ** arranged, classified);

مَجَلَّدَاتُ bound books, volumes (from مَجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ a hillock, جَبِيلَاتُ; كُتَيْبٌ a little book, كُتَيْبَاتُ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تُحَفَّةٌ a present, تُحَفٌ; رُكْبَةٌ a knee, رُكْبٌ; غَرَّةٌ the white spot, or blaze (Germ. Blässe), on a horse's forehead, غَرَرٌ; قُبَّةٌ [a leather tent,] a dome, قُبٌّ; أُمَّةٌ a nation, أُمَمٌ; جُدُوَّةٌ a district (Gr. χώρα), كُورٌ; جُدُوَّةٌ a C fire-brand, جُدَى (for جُدَى or جُدُو, § 213); كُليَّةٌ a kidney, كُلى (for كُلى); [بُهْمَةٌ courageous, بُهْمٌ].
2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as أَلْعُظْمَى the largest, أَلْكَبَرَى; أَلْصَغَرَى the smallest, أَلْصَغَرَى; أَلْعُظْمَى the greatest, أَلْعُظْمَى; أَلْأَوَلَى the first (fem. of أَلْأَوَلُ), أَلْأَوَلَى; أَلْعُلَى the highest, أَلْعُلَى.

REM. Similarly أُخْرَى other, another (fem. of آخِرُ, see D § 295, rem. b), أُخْرَى, without tènwin.

3. فُعْلَةٌ (especially from verba mediæ rad. و), فُعْلَةٌ, rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوَلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيٌ, § 213); لَحْيَةٌ a beard, لَحَى (for لَحَى); حَلِيَّةٌ a trinket, حَلَى (for حَلَى).

A *Plur. Fract.*II. *فُعْلٌ*.*Sing.*

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* red, *حُمِرٌ*; *أَحْدَبٌ* humpbacked, *حُدْبٌ*; *أَصَمٌ* deaf, *صُمٌ*; *أَبْيَضٌ* white, *بَيْضٌ* (for *بَيِّضٌ*); *أَسْوَدٌ* black, *سَوْدٌ* (for *سُودٌ*); *أَعْمَى* blind, *عُمَى*.

B

2. *فُعْلَاءٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* yellow, *صُفْرٌ*; *عَرْجَاءٌ* lute, *عُرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* a desert has *بَيْدٌ*.]

REM. *بَتَعَاءٌ*, *بُصْعَاءٌ*, *كُتْعَاءٌ*, *جَمْعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* all), make *جُمُعٌ*, *كُتْعٌ*, *بُصْعٌ*, *بَتْعٌ*, without *tènwin* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فُعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, derived from verba med. rad. *و*; as *عَوَانٌ* a middle-aged married woman, *عُونٌ* (for *عُونٌ*); *نَوَارٌ* timid, retiring (of a woman), *نُورٌ*; *بَوَانٌ* the pole of a tent, *بُونٌ*; *أَوَارٌ* heat, *سُورٌ*; *سَوَارٌ* a bracelet, *خُونٌ*; *خَوَانٌ* a table, a plate, *أُورٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَاكٌ* a tooth-stick, has certainly both *سُوكٌ* and *سَوَكٌ*. R. S.]

D

4. *فَاعِلٌ*, derived from verba med. rad. *و*; as *عَائِدٌ* having newly had young, *عَوْدٌ* (for *عُودٌ*); *عَائِطٌ* [and *حَائِلٌ* farrow,] not bearing young for some years, *عُوطٌ* [or *عَيْطٌ*, *حُولٌ*]. [Also in some other cases, as *فُرَّةٌ* from *فَارَةٌ* and *بُزْلٌ* from *بَازِلٌ*. They may, however, be contractions from *فُرَّةٌ* and *بُزْلٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَاقَةٌ* a she-camel has *نُوقٌ*.]

III. *فُعْلٌ*.

1. *فُعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. **فُعْلٌ** continued.

Sing.

geminatæ or verba tertiæ rad. **و** et **ي** ; as **رَدَاحٌ** a large bowl or dish, **رُدْحٌ** ; **قَذَالٌ** the neck, **قَذْلٌ** ; **سَيَالٌ** a mimosa tree, **سَيْلٌ** ; **خُمَرٌ** a veil, **خِمَارٌ** ; **فُرْشٌ** a bed, **فِرَاشٌ** ; **كُتُبٌ** a book, **كِتَابٌ** ; **حِصَانٌ** a stallion, **حُصْنٌ** ; **سَوَاكٌ** a tooth-stick, **سُوكٌ** ; **قُرَادٌ** ; **كُرْعٌ** the shinbone of an animal, **كِرَاعٌ** ; **شِيرٌ** Saturday, **قُرْدٌ** a tick, **قُرْدٌ**.

B

REM. Exceptions are **حِجَاجٌ** the bone over the eye, **عُنُنٌ** a rein, **عِنَانٌ** ; **حُجَجٌ** . [A rare case is **أُنْثٌ** from **أُنْثَى** female, as though it were formed from **إِنَاثٌ** .]

2. **فُعُولٌ**, **فَعِيلَةٌ**, **فَعِيلٌ**, not derived from verba tertiæ rad. **و** et **ي** ; as **كُتُبٌ** a sandhill, **كَثِيبٌ** ; **قُضْبٌ** a twig or rod, **قَضِيبٌ** ; **سُرُرٌ** a seat, throne, bier, **سَفِينَةٌ** a ship, **سُفْنٌ** ; **مَدِينَةٌ** a city, **مُدُنٌ** ; **صُحُفٌ** a leaf or page, **صَحِيفَةٌ** ; **عُمُدٌ** a pillar, **عَمُودٌ** ; **رُسُلٌ** a message, a messenger, **رَسُولٌ**.
3. **فُعُولٌ**, **فَعِيلٌ**, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. **و** et **ي** ; as **نَذِيرٌ** one who warns, **نُذِرٌ** ; **صَبْرٌ** patient, **صَبُورٌ** ; **ذَلُولٌ** docile, [a dromedary,] **ذُلٌّ** ; **بَيْضٌ** laying many eggs, **بَيُوضٌ** ; **غَيْرٌ** jealous, **غَيُورٌ** ; **ذُلٌّ** .
4. **فُعْلٌ**, **فَعْلٌ**, **فَعْلَةٌ**, **فَعْلٌ**, rare ; as **سُقْفٌ** a roof, **سَقْفٌ** ; **سُحْلٌ** a thin, white piece of cloth, **سُحْلٌ** ; **أُسْدٌ** a lion, **أَسَدٌ** ; **فَلَكٌ** a sphere, the heavens, **فُلُكٌ** ; **وُثْنٌ** an idol, **وُثْنٌ** ; **بَدَنَةٌ** a victim for sacrifice, **بَدْنٌ** ; **خُشْبٌ** a piece of wood, **خَشَبَةٌ** ; **أَجْمَةٌ** a brake or thicket, **أَجْمٌ** ; **نَمْرٌ** a leopard, **نَمِرٌ** ; **خَشْنٌ** rough, **خَشِنٌ** ; **ضَبُعٌ** a hyæna, **ضَبُعٌ**.

A *Plur. Fract.*III. *فُعْلٌ* continued. *Sing.*

5. *فَاعِلٌ*, rare; as *تَاجِرٌ* a merchant, *تُجَرٌ*; *بَازِلٌ* a full-grown camel, *بُزُلٌ*.

REM. The form *فُعْلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminata; e.g. *كُتِبٌ*, *قُضِبٌ*, *رُسِلٌ*, *أُسِدٌ*, *بُشِرٌ*, *غُدِرٌ*, *شِيرٌ* (for *شِيرٌ*), *بِيضٌ* (for *بِيضٌ*, instead of which *بُوضٌ* is sometimes used), *نِيْبٌ* full-grown she-camels (for *نِيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَذِيذٌ* pleasant, *لَذٌ*, *ذَبَابٌ* the common fly, *ذَبٌ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرٌ*, *سُرُرٌ*; *جَدِيدٌ* new, *جُدُدٌ* or *جَدَدٌ*.

IV. *فَعْلٌ*.

- C 1. *فَعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لَمَّةٌ* a lock of hair, *لِمَمٌ*; *سَيْرَةٌ* mode of walking, manner of living, character, *سِيرٌ*; *إِسْوَةٌ* an example or pattern, *إِسَى* (for *إِسَى*); *بُنْيَةٌ* a building, *بَنَى*; [*رِشْوَةٌ* a bribe, *رِشَا* or *رِشَى*].
2. *فَعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *بَدْرَةٌ* a skin for milk, *بَدَرٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*;
- D *تَارَةٌ* a time, *تَيْرٌ*; *قَامَةٌ* a fathom, *قَيْمٌ*; [*ثَلَّةٌ* a flock of sheep, *ثَلَلٌ*].

V. *فَعَالٌ*.

1. *فَعْلٌ* (not primæ or secundæ rad. *ى*), *فُعْلٌ*; as *بَحْرٌ* a sea,

* [Again, *شُدْفٌ* Persian curved bows (Tabarī, i. 957, l. 1) is said to be the plural of *شَدْفَاءٌ*. R. S. It may be a poetical license for *شُدْفٌ*. For, as a rule, just as the form *فُعْلٌ* may be changed into *فَعْلٌ* (*عَلَى مَذْهَبِ التَّعْوِيضِ*), so *فُعْلٌ* may be replaced by *فَعْلٌ*.]

Plur. Fract.

A

V. **فَعَالٌ** continued.

Sing.

بِحَارٌ; ثَوْبٌ *a piece of cloth, a dress*, ثِيَابٌ; ظَبْيٌ *a gazelle*,
 قِدْحٌ; قِدَاحٌ; ذِئْبٌ *a wolf*, ذِئَابٌ; رِيحٌ *a wind*,
 ظِلٌّ *a shade, a shadow*, ظِلَالٌ; رُمَحٌ *a spear*, رِمَاحٌ;
 خُفٌّ *a boot*, خِفَافٌ.

2. فَعْلَةٌ, فَعْلَةٌ (rare), فَعْلَةٌ; as قَصْعَةٌ *a dish*, قِصَاعٌ; مَرَّةٌ *an occasion*, B
a time, مِرَارٌ; رَوْضَةٌ *a garden*, رِيَاضٌ; ضَيْعَةٌ *a farm*, ضِيَاعٌ;
 لِقْحَةٌ *a milch-camel*, لِقَاحٌ; رُقْعَةٌ *a scrap of cloth or paper*,
 رِقَاعٌ; بَقْعَةٌ *a low-lying, level district*, بِقَاعٌ; قُبَّةٌ *a*
dome, قِبَابٌ.

REM. اِمْرَأَةٌ, *a woman*, has a plural of this form, نِسَاءٌ.

3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediæ rad. geminatæ or C
 tertiæ rad. و et ي; as جَبَلٌ *a hill*, جِبَالٌ; جَمَلٌ *a he-camel*,
 جِمَالٌ; رَقَبَةٌ *the neck*, رِقَابٌ; ثَمَرَةٌ *a fruit*, ثِمَارٌ; حَسَنٌ, fem.
 حَسْنَةٌ, *handsome*, حَسَانٌ.
4. فَعْلٌ; as رَجُلٌ *a man*, رِجَالٌ; سَبُعٌ *a beast of prey*, سِبَاعٌ;
 ضَبُعٌ *a hyæna*, ضِبَاعٌ.
5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives; as صَعْبٌ *difficult*, صِعَابٌ; D
 عَذْبٌ *sweet*, عِذَابٌ; صُلْبٌ *hard*, صِلَابٌ.
6. فَعْلٌ; as رُطْبٌ *fresh ripe dates*, رِطَابٌ; رُبْعٌ *an early born*
camel's colt, رِبَاعٌ; هُبْعٌ *a late born camel's colt*, هِبَاعٌ.
7. فُعْلَى, not fem. superlatives; as اُنْثَى *female*, اِنَاثٌ; خُنْثَى
a hermaphrodite, خِنَاثٌ.

A *Plur. Fract.*V. *فَعَالٌ* continued.*Sing.*

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *نَدَامٌ*; *خُمَصَانٌ* *lean, slim*, *خِمَاصٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَانِي*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *غَضَبَانٌ* *angry*, *غَضَابٌ*; *رَيَّانٌ*, f. *رَيَّا*, *satisfied with*

B

drink, *رَوَاءٌ*.

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*, *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *ضِعَافٌ* [*ضَعِيفٌ* *feeble*]; *مَرِضٌ* *sick*, *مِرَاضٌ*; *شِرَافٌ*, *كِرَامٌ*; *طَوِيلٌ* *long*, *طَوَالٌ* (*طَيَالٌ* rarely); *لَثِيمٌ* *base*, *لِثَامٌ*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جَيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خِيَارٌ*.

C

REM. From words *tertiae rad.* *و* et *ي* this form is rarely used; as *نَقَى* *pure*, *نِقَاءٌ*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فِصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*, *نِهَالٌ*, *نَهَالٌ* *drinking, thirsty*, *تَجَارٌ*, *تَاجِرٌ* *a merchant*, *رَاعٍ* (for *رَاعِيٌ*) *a shepherd*, *نَائِمٌ* *sleeping*, *قِيَامٌ* *standing*, *رَعَاءٌ*, *رَعَاءٌ*.

D

نَوَاءٌ *fat*, *نَوَاءٌ*.

[REM. a. Rare cases are *جَيَادٌ* from *جَوَادٌ* *a courser*; *بَطَاحٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجْفَاءٌ* fem. *عَجْفَاءٌ* *lean*; *عِشَارٌ* and *نِفَاسٌ* from *عِشْرَاءٌ* and *نُفْسَاءٌ*.]

[REM. b. The plural *فَعَالٌ* is said to occur in a few words (see *Harirī*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāgī*'s comm.

Plur. Fract.

A

V. **فَعَالٌ** continued.

Sing.

141 seq.) as **بُسَاطٌ** from **بُسُطٌ** a she-camel with her own calf, **تُنَائٍ** from **تَنِيٌّ** a sheep or goat in the second year, **رُخَالٌ** from **رُخْلٌ** or **رِخْلٌ** a ewe lamb, **رَذَالٌ** from **رَذَلٌ** mean, **رُعَاءٌ** from **رَاعٌ** a shepherd, **صَبَائٍ** from **صَابِيٌّ** a Sabian (see the Gloss. to **Ṭabarī**). Some say that it is another form for **فَعَالٌ**, others B that it is really a collective (**اِسْمٌ جَمْعٌ**). D. G.]

VI. **فُعُولٌ**.

1. **فُعْلٌ**, **فُعْلٌ**, **فُعْلٌ**; as **بَحْرٌ** a sea, **بُحُورٌ**; **نَفْسٌ** the soul, **نُفُوسٌ**; **كَهْلٌ** a middle-aged man, **كُهُولٌ**; **ضَرْسٌ** a molar tooth or grinder, **ضُرُوسٌ**; **جِلْدٌ** a skin, **جُلُودٌ**; **جُنْدٌ** a military force, C **جُنُودٌ**; **جِيْدٌ** the neck, **جِيُوشٌ**; **جَيْشٌ** an army, **جُرُودٌ**; **بُرْدٌ** a robe, **بُرُودٌ**; **جِيُوْدٌ**; **دَلِيٌّ** (for **دَلْبُويٌّ**); **دَلْوٌ** a bucket, **دَلِيٌّ** (for **دَلْبُويٌّ**); and, by assimilation of the vowels, **دَلِيٌّ**, **دَلِيٌّ** (comp. § 215).

REM. a. From words med. rad. **و** of the forms **فُعْلٌ** and **فُعْلٌ** this plural is rare; e.g. **فُوجٌ** a troop, **فُوُوجٌ**; **حَوْلٌ** a year, **حُوُولٌ** (or **حُوُولٌ**). **قَوْسٌ** a bow, usually makes **قُوسِيٌّ** or **قُوسِيٌّ**, D as if from **قُوسٌ**.

REM. b. In words med. rad. **ي** the vowel of the first syllable is sometimes assimilated to the second radical, as **بَيْتٌ** a house, **بِيُوتٌ** or **بِيُوتٌ**; **شَيْخٌ** an old man, a chief, a doctor, **شِيُوخٌ** or **شِيُوخٌ**; **عَيْنٌ** an eye, **عِيُونٌ** or **عِيُونٌ** (comp. § 269, rem. c).

2. **كَبْدٌ**, **نُدُوبٌ**, **نَدَبٌ**; **أَسَدٌ** a lion, **أُسُودٌ**; **فُعْلٌ**, **فُعْلٌ**;

A *Plur. Fract.*VI. *فُعُولُ* continued. *Sing.*

the liver, كُبُودٌ ; وَعِلٌّ *a mountain-goat*, وُعُولٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَيْبٌ) *a canine tooth*, نَيُوبٌ ; عَصَا *a staff*,
 عَصِيُّ (for عُصْوِيٌّ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for
 دِمِيٌّ or دَمِيٌّ, دَمُوٌّ, دَمِيٌّ).

B REM. From words med. rad. و of the form فَعَلٌ this plural is rare ; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سُوُوقٌ (or سُوُوقٌ).

3. فَعْلَةٌ, rare ; as بَدْرَةٌ *a skin for milk, a purse of money*,
 خُرُوبٌ ; خُرْبَةٌ *a hole*, حُقُوبٌ ; حَقْبَةٌ *a period of time*, بُدُورٌ ;
 دَوَاةٌ ; شُعُوفٌ *a top or summit*, شَعْفَةٌ ; حُقُوقٌ *a casket*, حَقَّةٌ ;
 C دَوِيٌّ or دَوِيٌّ *an inkhorn*, دَوِيٌّ.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ي ; as وَقِفٌ *standing*, وَقُوفٌ ; جَالِسٌ *sitting*, جُلُوسٌ ;
 عَتِيٌّ (for عَتَوِيٌّ) *proud, wicked*, عَاتٍ ; شُهُودٌ *a witness*, شَاهِدٌ ; فُعُودٌ ;
 بَكِيٌّ or بَكِيٌّ *weeping*, بَاكِ ; عَتِيٌّ or عَتَوِيٌّ.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib* ;
 D أُرُومٌ from أَرَمٌ (أَرَمٌ) *a stone set up* ; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فُعُلٌ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي (with rare exceptions) ; as سَجِدٌ *prostrating oneself*, سُجْدٌ ;
 نَائِمٌ *sleeping*, نَوْمٌ and نَيْمٌ ; سَمِرٌ *conversing at night*, سَمَرٌ ; صَائِمٌ *fasting*, صَوْمٌ and صَيْمٌ ; شَائِلٌ *pregnant*, شَوْلٌ and شَيْلٌ ;

Plur. Fract.

A

VII. فَعْلٌ continued. Sing.

[طَلَّقَ repudiated, طَالِقٌ; حَيَّضَ menstruating, حَائِضٌ; غَائِبٌ absent, غَيْبٌ; غَزَى a soldier, غَزَى (for غَزَى or غَزَوْ, § 213).

2. نَوَّحَ, fem. of the preceding; as نَائِحَةٌ mourning, نُوحٌ.

REM. a. The substitution of *kèsr* for *damm* is allowable in the first syllable of فَعْلٌ from verba med. و et ي, in which B case the و must be changed into ي; as خُفِّفَ for خُفِّفَ, خَوْفٌ, from خَافَ fearing; صَيِّمٌ, from صَائِمٌ fasting; etc.

[REM. b. Anomalous is أُعْزِلَ from أُعْزِلَ having no weapon.]

VIII. فُعَالٌ.

فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ي

[or med. gem.] (with rare exceptions); as حَكَمَ a judge, حُكَّامٌ;

كَافَرَ an unbeliever, كُفَّارٌ; صَانَعَ an artisan, صُنَاعٌ; تَابَعَ a follower, تُبَّاعٌ;

كَافَرَ an unbeliever, كُفَّارٌ; جَاهِلٌ ignorant, جُهَّالٌ; نَائِبٌ a deputy,

نَوَّابٌ sleeping, نَوَّابٌ; غَزَاً a soldier, غَزَاً; جَانٍ an offender,

جُنَّاءٌ; [صَدَّادٌ avoiding, صَادٌ]*.

IX. فَعَلَةٌ.

1. فَاعِلٌ, verbal adjectives, denoting rational beings, and not

derived from verba tertiæ rad. و et ي; as فَاعِلٌ a workman, D

كَامِلَةٌ perfect, كَامِلٌ; كَافِرٌ an unbeliever, كَفَرَةٌ;

سَاحِرٌ a conjuror, سَحَرَةٌ; بَارٌّ pious, dutiful, بَرَّةٌ; طَائِعٌ obedient,

طَاعَةٌ (for طَوْعَةٌ); بَائِعٌ selling, بَاعَةٌ (for بَيْعَةٌ).

* [فُلَّانٌ defeated, fugitives, properly pl. of فُلَّانٌ, is by usage pl. of فُلٌّ. R. S.]

A *Plur. Fract.*IX. *فَعْلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from verba med. *و* sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَائِكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

- B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bad, *خَبْثَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاءٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فُعْلَةٌ*.

- فَاعِلٌ*, verbal adjectives, denoting rational beings, and derived from verba tertiæ rad. *و* et *ي*; as *غَازٍ* a soldier, *غَزَاةٌ* (for *غُزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضِيَّةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رُويَّةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنِيَّةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hījāz *الصَّبَاةُ* (*Sabians*) for *الصَّابِثُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بُزَاةٌ* from *بَارٍ* a falcon.]

D XI. *فَعْلَةٌ*.

1. *فُعْلٌ*, not derived from verba tertiæ rad. *و* et *ي*; as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌّ* a bear, *دِيبَةٌ*; *كُوزٌ* a jug, *كِوَزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.
2. *فُعْلٌ*, *فُعْلٌ*, with the same restriction, rare; as *تَوْرٌ* an ox, *ثَوْرَةٌ* or *ثِيرَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعْلَةٌ continued. Sing.

man, شَيْخَةٌ ; غُرْدٌ a truffle, غَرْدَةٌ ; رَطْلٌ soft, lax, flaccid, رِطْلَةٌ ;
 قِرْدٌ an ape, قِرْدَةٌ ; هَرٌّ قطٌّ a tom-cat, هَرَّةٌ, قِطْطَةٌ ; دِيكٌ a cock,
 دِيكَةٌ ; فِيلٌ an elephant, فَيْلَةٌ.

XII. فَعْلَةٌ.

B

1. فَعْلٌ ; as ثَوْرٌ a bull, ثَيْرَةٌ ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعْلٌ ; as وَلَدٌ a child, وَلَدَةٌ ; جَارٌ (for جَوْرٌ) a neighbour, جِيرَةٌ ;
 قَاعٌ level ground, قَيْعَةٌ ; أَخٌ (for أَخَوٌ) a brother, إِخْوَةٌ ; فَتًى
 (for فَتًى) a youth, فَتْيَةٌ.
3. فَعَالٌ ; as غَزَالٌ a gazelle, غِزْلَةٌ ; غِلَامٌ a youth, a slave,
 شُجَاعٌ brave, شُجْعَةٌ ; غِلْمَةٌ.
4. فَعِيلٌ ; as صَبًى (for صَبِيُو) a boy, صَبِيَةٌ ; جَلِيلٌ thick, coarse,
 big, great, جَلَّةٌ ; خَصًى a gelding, a eunuch, خَصِيَةٌ.

C

REM. امْرَأَةٌ a woman, has a plural of this form, نِسْوَةٌ.

[The plural فَعْلَةٌ varies in almost all cases with فِعْلَانٌ. R.S.]

XIII. أَفْعَلٌ.

D

1. أَفْعَلٌ, not derived from verba mediæ rad. و et ي ; as بَحْرٌ
 a sea, أَبْحَرٌ ; نَفْسٌ the soul, أَنْفُسٌ ; فُلْسٌ a copper coin, أَفْلَسٌ ;
 [أَسْطَرٌ a line of writing, أَطْطَرٌ] ; أَضْبٌ a lizard, أَضْبٌ (for أَضْبٌ) ;
 وَجْهٌ the face, أَوْجُهُ ; دَلْوٌ a bucket, أَدَلٌ (for أَدَلِي or أَدَلُو) ;
 ظَبًى an antelope, أَطْبٍ (for أَطْبِي) ; يَدٌ (for يَدِي) the hand,
 أَيْدٍ (for أَيْدِي).

A *Plur. Fract.*XIII. *أَفْعُلُ* continued. *Sing.*

REM. Exceptions are, for example, *ثَوْبٌ* a piece of cloth, a garment, *أَثَوْبٌ* or *أَثَوْبٌ*; *قَوْسٌ* a bow, *أَقْوَسٌ* or *أَقْوَسٌ*; *سَيْفٌ* a sword, *أَسَيْفٌ*; *عَيْنٌ* an eye, a fountain, *أَعَيْنٌ*.

2. Feminine quadrilaterals, not ending in *ة*, which have a quiescent letter (long vowel) between the second and third radicals; as *ذِرَاعٌ* the arm, *أَذْرَعٌ*; *عَنَاقٌ* a female kid, *أَعْنَقُ*;

B *يَمِينٌ* the right hand, an oath, *أَيَمْنٌ*; *شِمَالٌ* the left hand, *أَشْمَلٌ*; *لِسَانٌ* the tongue*, *أَلْسَنٌ*; *عُقَابٌ* an eagle, *أَعْقَبُ*.

3. *فَعْلٌ*, *فُعْلٌ*, *فَعْلٌ*, not derived from verba mediæ rad. *و* et *ي*, rare; as *جَبَلٌ* a hill, *أَجْبَلٌ*; *زَمَنٌ* time, *أَزْمَنٌ*; *عَصَا* (for *عَصَوٌ*) a staff, *أَعْصِ* (for *أَعْصَى* or *أَعْصَوٌ*); *رِجْلٌ* a leg or foot, *أَرْجَلٌ*; *شِبْلٌ* a lion's cub, *أَشْبَلٌ*; *ذِئْبٌ* a wolf, *أَذْوَبٌ*; *قُفْلٌ* a lock, *أَقْفَلٌ*.

C REM. *بِرٌّ*, a well, has *أَبُورٌ* and, by transposition, *أَبْرٌ*.

From radicals mediæ *و* et *ي* occur, for example, *دَارٌ* a house, *أَسُوقٌ*, *أَسُوقٌ*, and, by transposition, *أَدْرٌ*; *سَاقٌ* the shank, *أَسُوقٌ*, *أَسُوقٌ*; *نَارٌ* fire, *أَنُورٌ*; *نَابٌ* (for *نَيْبٌ*) a canine tooth, *أَنْيَبٌ*.

4. *فَعْلَةٌ*, rare; as *أَكْمَةٌ* a hillock, *أَكْمَرٌ*; *رَقَبَةٌ* the neck, *أَرْقَبٌ*; *أَمَةٌ* a maidservant, (for *أَمَوَةٌ*), *أَمٍ* (for *أُمِّي*); *نَاقَةٌ* a she-camel, *أَيْنُقٌ* and, *أَنُوقٌ*, and *أَنُوقٌ*, whence, by transposition, *أَيْنُقٌ* and, dialectically, *أَوُنُقٌ*.

D

REM. *أَفْعُلُ* occurs now and then in a few other forms; as *نَمِرٌ* a leopard, *أَنَمَرٌ*; *سَبْعٌ* a beast of prey, *أَسْبَعٌ*; *ضِلْعٌ* a rib, *أَضْلَعٌ*; *نَهَارٌ* day, *أَنَهَرٌ*; *غَرَابٌ* a raven, *أَغْرَبٌ*; etc.

* [If fem.; for if masc. it has *أَلْسِنَةٌ* (XV. 1), according to *El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أَفْعَالٌ.

Sing.

1. Triliterals of all forms, especially فَعْلٌ rarely فَعْلٌ (see no. 2) and فَعْلٌ; as قَدَمٌ a footstep, أَقْدَامٌ; طَلْلٌ a vestige or trace, نَابٌ; أَبْوَابٌ (for بَوْبٌ) a door, أَبْوَابٌ; أَبْنَاءٌ (for نَيْبٌ) a canine tooth, an old she-camel, أَبْنَاءٌ; أَبْنَاءٌ (for بَنَى) a son, أَبْنَاءٌ; أَبٌ (for أَبُو) a father, أَبَاءٌ; بئرٌ a well, أَبَارٌ or, by transposition, أَبَارٌ; رَأْيٌ idea, belief, opinion, آرَاءٌ or آراءٌ; B حِمْلٌ a load, أَحْمَالٌ; عِيدٌ a festival, أَعْيَادٌ; إِبْطٌ the armpit, أُذُنٌ or أُذُنٌ; أَحْكَامٌ a judgment, أَحْكَامٌ; قُفْلٌ a lock, آفَالٌ; آذَانٌ an ear, آذَانٌ; حُرٌّ free, أَحْرَارٌ; إِسْمٌ (for سُمُو) a name, أَسْمَاءٌ; عِزٌّ the arm, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a herd of camels, أَفْحَادٌ; فِخْدٌ a thigh, أَفْحَادٌ; أَفْرَاحٌ the young of a bird, أَفْرَاحٌ; أَلْفٌ a thousand, آلَافٌ; رُطَبٌ fresh C ripe dates, أَرْطَابٌ.

2. فَعْلٌ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبٌ a dress, أَثْوَابٌ; سَيْفٌ a sword, أَسْيَافٌ; يَوْمٌ a day, أَيَّامٌ (for أَيَّوَامٌ); وَهْمٌ a fancy, a notion, a mistake, أَوْهَامٌ.

REM. شَيْءٌ, a thing, makes أَشْيَاءَ, and not (as one would D naturally expect) أَشْيَاءَ.

3. فَاعِلٌ, rare; as نَاصِرٌ a helper, أَنْصَارٌ; شَاهِدٌ a witness, أَشْهَادٌ; أَصْحَابٌ pure, أَطْهَارٌ; صَاحِبٌ a companion, a friend, أَصْحَابٌ; أَفْتَارٌ tepid, أَفْتَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. أَفْعَالٌ continued. *Sing.*

rare ; as شَرِيفٌ *noble*, أَشْرَافٌ ; مَيِّتٌ or مَيِّتٌ (for مَوِيَّتٌ § 242), *dead*, أَمْوَاتٌ.

REM. أَفْعَالٌ occurs now and then in a few other forms ;
as عَدُوٌّ *an enemy*, أَعْدَاءٌ ; فَلُؤٌّ *a weaned foal, a colt*, أَفْلَافٌ ;
يَمِينٌ *a right hand, an oath*, أَيِّمَانٌ ; جَنَانٌ *the heart*, أَجْنَانٌ.

B XV. أَفْعَلَةٌ.

1. Quadriliterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ ;
as جَنَاحٌ *a wing*, أَجْنَحَةٌ ; طَعَامٌ *food*, أَطْعَمَةٌ ; زَمَانٌ *time*,
أَزْمَنَةٌ ; دَوَاءٌ *physic*, أَدْوِيَةٌ ; غِذَاءٌ *food*, أَغْذِيَةٌ ; لِسَانٌ *the tongue**,
إِمَامٌ ; (أَلِيبَةٌ) ; إِلَهٌ *a god*, أَحْمِرَةٌ ; حِمَارٌ *an ass*, أَلْسِنَةٌ ;
an 'imām or priest, أَيْمَةٌ or أَيْمَةٌ (for أَيْمَةٌ) ; فِنَاءٌ *a courtyard*,
أَفْنِيَةٌ ; غُرَابٌ *a raven*, أَغْرِبَةٌ ; غُلَامٌ *a youth*,
أَعْمَدَةٌ ; عَمُودٌ *a pillar*, أَزَقَّةٌ ; زُقَاقٌ *a lane, a strait*, أَغْلَمَةٌ ;
رَغِيفٌ *a cake of bread*, أَرْغَفَةٌ ; قَضِيبٌ *a branch, a rod*, أَقْضِبَةٌ ;
كَثِيبٌ *a sand-hill*, أَكْثِبَةٌ ; قَفِيزٌ *a certain measure*, أَقْفِزَةٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad.
geminatæ or ultimæ rad. و et ي ; as عَزِيزٌ *mighty, glorious*,
شَحِيحٌ ; أَعْفَفٌ *temperate, chaste*, (أَعَزَزَةٌ) ; أَعِزَّةٌ
niggardly, stingy, أَشَحَّةٌ ; حَبِيبٌ *dear*, أَحَبَّةٌ ; صَبِيٌّ *a boy*
(for صَبِيٌّ), أَصْبِيَّةٌ ; نَجِيٌّ *a confidant*, أَنْجِيَّةٌ ; عَيْيٌ *stammering,*
stuttering, أَعْيِيَّةٌ.

* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued.

Sing.

3. فَعُلٌ, فَعُلٌ, فَعُلٌ, rare; as فَرُخٌ the young of a bird, أَفْرِخَةٌ; نَعْلٌ a shoe, أَنْعَلَةٌ; نَجْدٌ a high land, أَنْجَدَةٌ; زِرٌّ a button, أَزْرَةٌ; (for أَزْرَرَةٌ); بُرْجٌ a tower, أَبْرَجَةٌ; جُحْرٌ the hole of a reptile, أَجْحَرَةٌ.

B

4. فَعُلٌ, فَعُلٌ, rare; as طَبَقٌ a cover or lid, أَطْبَقَةٌ; زَادٌ (for زَوْدٌ) provisions, أَزَوْدَةٌ; خَالٌ (for خَوْلٌ) an uncle (by the mother's side), أَخَوَلَةٌ; قَفَا (for قَفَى or قَفْوٌ) the back of the neck, أَقْفِيَّةٌ; [أَحْيِيَّةٌ, حَيًّا] نَدَى moisture, dew, أَنْدِيَّةٌ; خَزَزٌ a buck-hare, أَخَزَزَةٌ (for أَخْزَزَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاءَةٌ C or سَحَايَةٌ a sealed strip of paper (with which a letter is bound), أَنْدِيَّةٌ, نَادٍ an assembly, أَوْدِيَّةٌ, وَادٍ a watercourse, أَسْحِيَّةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعُ; طَابَقٌ a pot, a crucible, طَوَابِقُ; قَالَبٌ a mould, قَوَالِبُ.
2. فَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثُ; حَافِرٌ D a hoof (of a horse or ass), حَوَافِرُ; جَانِبٌ a side, جَوَانِبُ; كَاهِلٌ the space between the shoulders, كَوَاهِلُ; غَارِبٌ the top of a

* [By the influence of و the preceding Fèṭḥa often, in vulgar pronunciation, passes into ḍamma, as طَوَارِقُ Touareg, جَوَارٍ female slaves. In the old language there are some instances of it in proper names, e.g. صَوَائِقُ, عَوَارِضُ, عَوَارِمُ, كَوَاكِبُ. D. G.]

A *Plur. Fract.*XVI. فَوَاعِلُ continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; سَاحِلُ the seashore, سَوَاحِلُ; شَوَاهِدُ an example, شَوَاهِدُ.

3. فَاعِلُ, verbal adjectives, applicable to men, rare; as فَارِسُ a horseman, فَوَارِسُ; تَابِعُ a follower, تَوَابِعُ; نَاصِبُ hanging the head, نَوَاصِبُ; هَالِكُ perishing, هَوَالِكُ; خَالِفُ remaining behind, خَوَالِفُ.

4. فَاعِلُ, verbal adjectives, applicable by their signification only to females (§ 297, d, rem.); as حَامِلُ pregnant, حَوَامِلُ; نَاهِدُ طَوَالِقُ divorced, حَوَائِضُ حَائِضُ menstruating, نَوَاهِدُ having swelling breasts, نَوَاهِدُ.

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاحِيَةٌ a thunderbolt, صَوَاعِقُ; نَادِرَةٌ a rarity, a witticism, a joke, نَوَادِرُ; أَنَسَةٌ cheerful, sociable, أَوَانِسُ; صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished people, the upper classes, خَوَاصُّ (for خَوَاصِصُ); عَامَّةٌ common people, the vulgar, عَوَاصِمُ (for عَوَامِمُ); فَائِدَةٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارِيُ (for جَوَارِيُ, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِيُ).

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ custody, a guard, أَوَاقِيُ (for وَوَاقِيُ, وَوَاقِي), which is also the plural of وَاقِيَةٌ = أَوْقِيَةٌ an ounce.

Plur. Fract.

A

XVI. فَوَاعِلُ continued. Sing.

6. حَوَاتٍ; as حَاثِيَاءَ, دَامَاءَ, قَاصِعَاءَ, نَافِقَاءَ, holes of the jerboa, حَوَاتٍ (for حَوَاتِي), دَوَامٌ (for دَوَامِمُ), قَوَاصِعُ, نَوَافِقُ; سَابِيَاءَ a caul, (سَوَابِي for سَوَابٍ).

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent B (a long vowel), whether they have the fem. termination ة, or not; as سَحَابَةٌ a cloud, سَحَائِبُ; رِسَالَةٌ an embassy, a letter, a treatise, رَسَائِلُ; ذَوَابَةٌ a lock of hair, ذَوَائِبُ; جَعَالَةٌ or جَعِيلَةٌ wages, جَعَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ; صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحُ; حَلُوبَةٌ a milch-camel, حَلَائِبُ; شَمَالٌ the north C wind, شَمَائِلُ; شِمَالٌ the left hand, شَمَائِلُ; جَزُورٌ a she-camel for slaughter*, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; ذُنُوبٌ a large bucket, ذَنَائِبُ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ a young camel, أَفَائِلُ; ضَمِيرٌ a pronoun, ضَمَائِرُ; [دَلِيلٌ a proof, دَلَائِلُ; وَصَائِدٌ a court, وَصَائِدُ]; حَاجَةٌ a want or need, a thing, D affair or business, حَوَائِجُ; ضَرَّةٌ a second wife, ضَرَائِرُ; حُرَّةٌ a free woman, حَرَائِرُ; [كَنَّةٌ a daughter in law, كَنَائِنُ]; مُرَّةٌ bitter kinds of trees, مَرَائِرُ الشَّجَرِ; لَيْلٌ the night, لَيَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

XVIII. فَعْلَانُ.

Sing.

1. فَعْلٌ, from radicals mediæ و ; as حُوتٌ, نُونٌ, a fish, حَيْتَانُ, سُرٌ, a wall, سِيرَانٌ, عودٌ a piece of wood, a branch, دِيدَانٌ, دودٌ a worm, دِيدَانٌ.

- B 2. فَعْلٌ ; as خَرَبٌ a male bustard, خَرَبَانٌ, وَصَعٌ a kind of small bird, وَصَعَانٌ, وَرَلٌ a lizard, وَرَلَانٌ, تَاجٌ (for تَوَجُّجٌ) a crown, تَاجَانٌ, تَبَابٌ a door, تَبَابَانٌ, جَارٌ a neighbour, جَارَانٌ, نَارٌ fire, نِيرَانٌ, فَتًى (for فَتًى) a youth, فَتَيَانٌ, أَخٌ (for أَخُو) a brother, إِخْوَانٌ.

- C 3. فَعْلٌ ; as صَرَدٌ a kind of bird, صَرَدَانٌ, نَغْرٌ a nightingale, نَغْرَانٌ, جَرَدٌ a field-rat, جَرَدَانٌ, خَزَزٌ a buck-hare, خَزَزَانٌ, جَعَلٌ a black beetle, جَعَلَانٌ.

4. فَعَالٌ, and more rarely فَعَالٌ and فَعَالٌ ; as غَلَامٌ a boy, a slave, غَلَمَانٌ, غَرَابٌ a raven, غَرَبَانٌ, عَقَابٌ an eagle, عَقَبَانٌ, ذَبَابٌ a fly, ذَبَابَانٌ, غَزَالٌ a gazelle, غَزَلَانٌ, شَهَابٌ a firebrand, شَهَابَانٌ, صَوَارٌ a herd of wild cattle, صِيرَانٌ.

- D 5. فَعْلٌ and فَعْلٌ, rare ; as عَبْدٌ a slave, عَبْدَانٌ, وَغْدٌ a slave, وَغْدَانٌ, ثورٌ a bull, ثِيرَانٌ, ضَيْفٌ a guest, ضَيْفَانٌ, فأرٌ a mouse, فَأْرَانٌ, رَأْلٌ a young ostrich, رَأْلَانٌ, صنوٌ one of two or more trees growing from a single root, صِنَوَانٌ, قِنُوٌ a bunch of dates, قِنَوَانٌ, نِيرٌ a yoke, نِيرَانٌ.

6. فَعِيلٌ, rare ; as قَضِيبٌ a branch, قَضِيبَانٌ, ظَلِيمٌ a male ostrich,

Plur. Fract.

A

XVIII. فَعْلَانُ continued. Sing.

خَصِيٌّ a gelding, a eunuch, خَصِيَّانُ; صَبِيٌّ (for صَبِيُو) a boy or child, صَبِيَّانُ; ظِلْمَانُ.

[7. خَرْفَانُ a lamb, خَرْوْفُ rare; as فَعُولُ.]

8. كُعَيْتٌ, جُمَيْلٌ, not diminutives, rare; as كِعْتَانُ, جِمْلَانُ, nightingale, تَمْلَانُ, a sort of wild cat, تَمِيْلَةٌ. B

9. كَرَوَانُ, شَقْدَانُ a male chamæleon, شَقْدَانُ, rare; as فَعْلَانُ, a bustard, وَرْشَانُ a wood-pigeon, كِرْوَانُ.

10. جَانٌ a spiritual being, حَيْطَانُ a wall, حَائِطٌ rare; as فَاعِلٌ, of the class called الْجِنُّ, جَنَّانُ.

REM. اِمْوَانُ (for اَمْوَةٌ), a maidservant, has اِمْوَانُ; and اِمْرَاَةٌ a woman, an irregular plural نِسْوَانُ. C

XIX. فَعْلَانُ.

1. وَغْدٌ a slave, سُقْفَانُ a roof, سَقْفٌ more rarely فَعْلٌ; وَغْدَانُ; عَبْدٌ a slave, عُبْدَانُ; ظَهْرٌ the back, the short side of a wing-feather, ظَهْرَانُ; بَطْنٌ the belly, the long side of a wing-feather, بُطْنَانُ; [حَبٌّ grain, حَبَّانُ] ذِئْبٌ a wolf, ذُؤْبَانُ; D زَقَانٌ a bunch of dates, قُنْوَانُ; زَقٌ a skin for water, etc., زَقَّانُ.

2. بَرْقَانُ, حَمَلٌ, بَرَقٌ a lamb, بُلْدَانُ a town, بَلْدٌ; فَعْلٌ; ذُكْرَانُ a male, ذَكَرٌ; حُمْلَانُ.

3. شَجَاعٌ brave, زَقَّانُ a lane, a strait, زَقَائِقُ rare; as فَعَالٌ, شُهْبَانُ a firebrand, a meteor, شِهَابٌ; حَوَارٌ an unweaned foal of a camel, حُورَانُ.

A *Plur. Fract.*XIX. *فُعْلَانُ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيفٌ* a cake of bread, *رُغْفَانُ*; *قَضِيبٌ* a twig or rod, *قُضْبَانُ*; *كُثِيبٌ* a sand-hill, *كُثْبَانُ*; *ظَلِيمٌ* a male ostrich, *ظُلْمَانُ*; *خَلِيلٌ* a friend, *خُلَّانُ*; *قَرِيٌّ* a channel for irrigation, *قُرَيَّانُ*; *صَبِيٌّ* a boy or child, *صُبَيَّانُ*.

- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from verba mediæ rad. *و* et *ى*; as *رَاكِبٌ* a rider, *رُكْبَانُ*; *صَاحِبٌ* a companion, *صُحْبَانُ*; *فَارِسٌ* a horseman, *فُرْسَانُ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهَبَانُ*; *شَابٌّ* a youth, *شُبَّانُ*; *رَاعٍ* a shepherd, *رُعَيَّانُ*.

- C 6. *أَفْعَلٌ*, fem. *فَعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانُ*; *أَصْلَعٌ* bald, *صُلْعَانُ*; *أَصَمٌ* deaf, *صُمَّانُ*; *أَعُورٌ* blind of one eye, *عُورَانُ*; *أَبْيَضٌ* white, *عُمَيَّانُ* (for *بُيْضَانُ*); *أَعْمَى* blind, *عُمَيَّانُ*.

- REM. The forms *فُعْلَانُ* and *فُعْلَانُ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانُ*, blind of one eye, from *أَعُورٌ*, and *حُورَانُ*, unweaned foals of camels, from *حُورٌ*, we find *عِيرَانُ* and *حِيرَانُ*. [*حُشَّانُ* or *حُشٌّ* a garden has *حُشَّانُ* and *حُشَّانُ*.]
- D

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertiæ rad. *و* et *ى*; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أُمَرَاءٌ*; *رَئِيسٌ* a chief, *رُؤَسَاءٌ*; *بَخِيلٌ* stingy, *بُخَلَاءٌ*; *ظَرِيفٌ* witty, *ظُرَفَاءٌ*; *حَكِيمٌ* wise, *حُكَمَاءٌ*.

Plur. Fract.

A

XX. *فُعَلَاءٌ* continued. *Sing.*

a philosopher or sage, a physician, *حُكَمَاءٌ*; *نَجِيبٌ* noble, *نُجَبَاءٌ*;
بَيِّنٌ clear, plain, eloquent, *بَيِّنَاءٌ*.

2. *فَاعِلٌ*, some masc. adjectives, with the same restrictions as above; as *عَالِمٌ* learned, *عُلَمَاءٌ*; *جَاهِلٌ* ignorant, *جُهَلَاءٌ*; *شَاعِرٌ* a poet, *شُعَرَاءٌ*; *عَاقِلٌ* wise, *عُقَلَاءٌ*; *صَالِحٌ* good, right, *صُلَحَاءٌ*. B

REM. Examples of rarer cases are: *سَمَحٌ* liberal, *سُمَحَاءٌ*; *جَوَادٌ* liberal, *جُودَاءٌ*; *جَبَانٌ* cowardly, *جُبَنَاءٌ* (from *جَبِينٌ*); *أَسِيرٌ* a prisoner, *قُتِلَاءٌ*; *قَتِيلٌ* slain, *شَجَاعٌ* brave, *شُجَعَاءٌ* (from *شَجِيعٌ*); *وَدُودٌ* loving, *وَدَدَاءٌ*].—*خَلِيفَةٌ*, a successor, a deputy, a caliph, usually makes *خَلَائِفٌ* in the former senses, and *خُلَفَاءٌ* in the last. C

XXI. *أَفْعَلَاءٌ*.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatae or mediæ or tertiæ rad. و et ي; as *صَدِيقٌ* a friend, *أَصْدِقَاءٌ*; *قَرِيبٌ* a relative, *أَقْرَبَاءٌ*; *أَخْلَلَاءٌ*, *أَحْبَبَاءٌ* (for *أَحْبَبَاءٌ*), *أَخْلَاءٌ*, *أَحْبَاءٌ*, a friend, *خَلِيلٌ*, *حَبِيبٌ*; *أَقْرَبَاءٌ*; *طَبِيبٌ* a physician, *أَطِبَّاءٌ*; *شَدِيدٌ* strong, *أَشْدَاءٌ*; *هَيِّنٌ* (for *هَوِينٌ*) D
بَيِّنٌ; *أَلْيَنَاءٌ* (for *أَلْيِينٌ*) smooth, easy, *لَيِّنٌ*; *أَهْوَنَاءٌ*; light, easy, clear, plain, eloquent, *أَبِينَاءٌ*; *أَغْنِيَاءٌ* rich, *غَنِيٌّ*; *أَبِينَاءٌ*; *عَبِيٌّ* stuttering, *أَوَّلِيَاءٌ* a friend, a weli or saint, *وَلِيٌّ*; *أَعْيَاءٌ*; stammering, *تَقِيٌّ* pious, *أَسْخِيَاءٌ* liberal, *سَخِيٌّ*; *أَشْقِيَاءٌ* wretched, *شَقِيٌّ*; and similarly, *بَرِيٌّ* for *بَرِيٌّ*, quit of, exempt from, *أَنْبِيَاءٌ* a prophet, *نَبِيٌّ*; *أَبْرِيَاءٌ*.

A *Plur. Fract.*XXII. *فَعْلَى*.*Sing.*

1. *فَعِيلٌ*, *فَعِلٌ*, *فَاعِلٌ*, *أَفْعَلٌ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *قَتَلَى*; *جَرِيحٌ* wounded, *جَرَحَى*; *لَدِيغٌ* bitten by a snake, *سَقَمٌ* by a scorpion, *مَيِّتٌ*; *كُسْرَى* broken, *كَسِرَ*; *أَسْرَى* a prisoner, *لَدَغَى*; *مَوْتٌ* (for *مَوِيَّتٌ*) dead, *مَوْتَى*; *مَرِيضٌ* sick, *مَرَضَى*; *غَرِيقٌ* drowned, *زَمَنٌ* paralytic, *عَيْلَى*; *عَائِلٌ* poor, *هَلَكَى*; *هَالِكٌ* perishing, *غَرَقَى*; *وَجَعٌ* in pain, *وَجَعَى*; *هَرَمٌ* decrepit through age, *هَرَمَى*; *حَمَقٌ*, or *أَحْمَقٌ*, silly, *حَمَقَى**; *جَرَبٌ*, or *أَجْرَبٌ*, mangy, scabby, *نَوَكَى* a fool, *أَنَوَكٌ*; *جَرَبَى*.

2. *فُعْلَانٌ*, verbal adjectives; as *كُسْلَانٌ* lazy, *كُسَلَى*; *غَضَبَانٌ* angry, *غَضَبَى*; *غُرْتَانٌ* hungry, *غُرْتَى*; *سَكْرَانٌ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;

viz., *حَجَلٌ* a partridge, *حَجَلَى*, and *ظَرْبَانٌ* a polecat, *ظَرْبَى*.

XXIII. *فَعَالٍ*.

1. *فَعْلَاءٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارٍ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٍ*; *فَيْفَاءٌ* a desert, *فَيْافٍ*.
2. *فَعْلَى*; as *فَتَوَى* a judicial opinion, *فَتَاوٍ*; *دَعْوَى* a claim, *دَعَاوٍ*; *ذِفْرَى* the prominent bone behind the ear, *ذِفَارٍ*.
3. *فَعْلَاءَةٌ*; as *سَعْلَاءَةٌ* a female gūl (*غُولٌ*) or goblin, *سَعَالٍ*; *حَذْرِيَّةٌ* rough ground, *حَذَارٍ*; *عَفْرِيَّةٌ* the

* [*لِلْأَزْدَوَاجِ* (*كَيْسَى* clever has *كَيْسَى* in order that it may resemble its contrary *حَمَقَى*).]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَفَارٍ ; تَرْقُوءُ the collar-bone, تَرَاقٍ ; عَرْقُوءُ the cross-handle of a bucket, عَرَاقٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. اَلْفَعَالِي.—In the same way لَيْلٌ B night, makes لَيْالٍ (acc. لَيْالِي) ; أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي) ; and أَرْضٌ the earth, أَرَاضٍ (acc. أَرَاضِي).

XXIV. فَعَالِي.

1. فَعْلَاءٌ ; as عَذْرَاءٌ a virgin, عَذَارَى ; صَحْرَاءٌ a plain or desert, صَحَارَى ; فَيَافَى a desert, فَيَافَى.
2. حَلَوَى ; فَتَاوَى a judicial opinion, فَتَوَى ; حَلَاوَى sweetmeat, دَعَاوَى a claim, دَعَاوَى ; ذَفَرَى the prominent C bone behind the ear, ذَفَارَى ; شَكَاوَى a complaint, شَكَاوَى.
3. فُعْلَى, feminine adjectives, not superlatives ; as أَنْثَى female, feminine, أَنْاثَى ; حَبْلَى pregnant, حَبَالَى ; خُنْثَى a hermaphrodite, خُنَاثَى.
4. فَعْلِيَّةٌ ; as حَذَرِيَّةٌ rough ground, حَذَارَى ; عَفْرِيَّةٌ the hackles of a cock, عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are D interchangeable.

5. فَعْلَانُ, fem. فُعْلَى, and فَعِيلُ, verbal adjectives ; as سَكْرَانُ drunken, سَكَارَى ; غَضَبَانُ angry, غَضَابَى ; غَرَّانُ hungry, غَرَّائَى ; حَيْرَانُ perplexed, حَيَارَى ; كَسْلَانُ lazy, كَسَالَى ; غِيَارَانُ jealous, غِيَارَى ; أَسِيرٌ a prisoner, أَسَارَى ; كَسِيرٌ broken, كَسَارَى ;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ; نَدَامَى; نَدِيمٌ; يَتَامَى; يَتِيمٌ *an orphan*,
 [خَزَايَا *covered with shame*, خَزْيَانٌ]; أَيَامَى; (أَيِّمٌ) *unmarried*.

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*,
 حَذَارَى; وَجَعٌ; وَجَعَى; حَذِرٌ; حَذَارَى *cautious, wary*,
 حَزَنٌ; حَزَانَى *sad*.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى*
 and even *فَعَالَى*; as أُسَارَى, غِيَارَى, عَجَالَى, حِيَارَى, سُكَارَى;
 عَاطِلٌ and رُدَافَى has only رَدِيفٌ; كَسَالَى or كُسَالَى, وَجَعَى
 only عُظَالَى.

C

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي; as
 رَعَايَا *subjects*, رَعِيَّةٌ; مَنَايَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*, هَدِيَّةٌ;
 مَطَايَا *a trial or calamity*, بَلَايَا; مَطِيَّةٌ *an animal for riding*,
 سَجَايَا *nature, disposition*, سَجِيَّةٌ; مَطَايَا (for خَطِيئَةٌ)
 [عَشَايَا *evening*, عَشِيَّةٌ]; خَطَايَا *a sin*.

D

REM. We write هَدَايَا instead of هَدَائِي, etc., to prevent
 the repetition of the letter ي (see § 179, rem. a).—Many
 grammarians regard these words as being of the form فَعَائِلٌ
 (see XVII.), for هَدَائِي (هَدَاءٍ), etc.

8. فُعَالَةٌ, from verba tertiæ rad. و et ي; as جَدَايَةُ *a young gazelle*,
 أَدَاوَى; إِدَاوَةٌ *a small water-skin*, أَتَاوَى; إِتَاوَةٌ *a tax*, جَدَايَا;
 هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى.

* [In conjunction with عَشَايَا, for the sake of conformity
 (بِلَا زُجُوجٍ) غُدُوَّةٌ has غَدَايَا.]

Plur. Fract.

A

XXIV. فَعَالَى continued. Sing.

a stout stick, هَرَاوَى; نَقَاوَةٌ plants of the kind called حَمْضُ, used for washing clothes, نَقَاوَى; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَائِلُ; as جَدَايَا for جَدَائِي (جَدَاءٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ي; as رَاوِيَةٌ a camel used in drawing water, a large water-skin, رَوَايَا; حَاوِيَةٌ an intestine, حَوَايَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. a. Here فَعَالَى is thought to stand for فَوَاعِلُ; as رَوَايَا for رَوَائِي (رَوَاءٌ), etc.

[REM. b. Anomalous is نَصْرَانِيٌّ from نَصَارَى a Christian.] C

XXV. فَعِيلٌ (rare).

1. فَعْلٌ; as عَبْدٌ a slave, عَبِيدٌ; كَلْبٌ a dog, كَلِيبٌ; بَقَرٌ cattle, بَقِيرٌ; رَحَى a mill, رَحِيٌّ.
2. فِعَالٌ; as حِمَارٌ an ass, حَمِيرٌ.
3. فَاعِلٌ; as حَاجٌّ a pilgrim, حَاجِجٌ; غَازٍ (for غَازٍ) a soldier, ضَائِنٌ (for غَزِيٍّ); مَاعِزٌ a goat, مَعِيزٌ; ضَائِنٌ a sheep, ضَائِنٌ.

D

XXVI. فُعُولَةٌ (rare).

فُعْلٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), عُمُوْمَةٌ; عَيْرٌ a wild ass, عُيُورَةٌ; خَالٌ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فَحْلٌ a stallion, صَقْرٌ; نُمُورَةٌ a panther, نَمِرٌ; خَيْوُطَةٌ a thread, خَيْطٌ; فُحُولَةٌ a hawk, صُقُورَةٌ; عُلُوفَةٌ fodder, عُلْفٌ.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare).*Sing.*

1. *جَمَلٌ*; *فِحَالَةٌ*; *فَحْلٌ* a stallion, *ثِيَارَةٌ*; *تَوْرٌ* as *فَعَلٌ*, *فَعْلٌ*; *حَجَرٌ* a stone, *ذِكَارَةٌ*; *ذَكَرٌ* male, *جَمَالَةٌ* (also *جُمَالَةٌ*); *جَمَالَةٌ* a camel, *حَجَارَةٌ*.

2. *صَحَابَةٌ* (also [the more common] *فَاعِلٌ*); as *صَاحِبٌ* a companion,

B

صَحَابَةٌ.XXVIII. *فَعْلٌ* (rare).

1. *بَكْرٌ*, *بُكْرَةٌ*; *حَلَقٌ* a ring, a circle, *حَلَقَةٌ*; as *فَعْلَةٌ*, *فَعَلَةٌ*.

2. *نَهْلٌ*; as *نَاهِلٌ* drinking for the first time (of camels), *فَاعِلٌ*; *جَالِبٌ* a driver, an importer, *جَالِبٌ*; *حَارِسٌ* a guardian, a keeper, *حَرَسٌ*; *رَاصِدٌ* lying in wait, watching, *تَبِعٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *طَالِبٌ* seeking, *طَلَبٌ*; *تَابِعٌ* a follower, an attendant, *تَبِعٌ*; *جَلَبٌ* a driver, an importer, *جَالِبٌ*.

C

XXIX. *فَعْلٌ* (rare).

نَاصِرٌ a helper, *نَصْرٌ*; *شَرِبٌ*; as *شَارِبٌ* drinking, *فَاعِلٌ*; *رَاكِبٌ* a rider, *رَكَبٌ*; *سَافِرٌ* a traveller, *سَفَرٌ*; *زَائِرٌ* a visitor, *زَوْرٌ* [a visitor, *زَائِرٌ*].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

D

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعْلٌ and فَعْلٌ are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ, rarely مَفْعِلَةٌ and مَفْعُولَةٌ (as مَضْبَعٌ a hyena, عَبْدٌ a
 slave, مَعْبَدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيفَةٌ
 and مَسِيفَةٌ), and مَفْعُولَاءَ, of which the principal examples in use
 are: أَتَانٌ a she-ass, مَاتُونَاءَ; بَغْلٌ a mule, مَبْغُولَاءَ; تَيْسٌ a he-goat,
 عَبْدٌ; مَشِيخَوَاءَ; شَيْخٌ; مَحْمُورَاءَ; حِمَارٌ; مَتِيوسَاءَ B
 a slave, مَعْبُودَاءَ; عِلْجٌ a Christian (or other not Muhammadan)
 captive or slave, مَعْلُوجَاءَ; عَيْرٌ a wild ass, مَعْيُورَاءَ; كَبِيرٌ large, stout,
 مَكْبُورَاءَ.

REM. b. Many forms of the pluralis fractus seem to be derived,
 not from the singular forms in actual use, but from others, which
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَاءَ, (as شَاعِرٌ
 a poet, شُعَرَاءَ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَالِكٌ perishing, هَلَكَى) also from an obsolete فَعِيلٌ (هَلِيكٌ).

REM. c. From the preceding table it is obvious that one sing.
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,
 ثِيَارٌ, ثِيرَانٌ, ثِيرَةٌ or ثِيرَةٌ, أَثْوَارٌ, ثَوْرٌ; أَبْحَرٌ, بُحُورٌ, بِحَارٌ,
 عِبْدَانٌ, أَعْبَدٌ, عَيْدٌ, أَعْبَدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عَبْدٌ; ثِيَارَةٌ;
 (besides مَعْبُودَاءَ, مَعْبَدَةٌ, عِبْدَةٌ, عِبْدَى, عِبْدَاءَ, عِبْدَانٌ, عَبْدٌ, see rem. a);
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ, صَاحِبٌ a companion, D
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 [تَاءٌ لِتَأْكِيدِ مَعْنَى الْجَمْعِ].

- A *an eye-witness, a witness*, شَاهِدٌ, شَهِدَ, شَهِدَ, شُهِدَ, شُهِدَ, شَاهِدُونَ
serving, worshipping, عَابَدُوا, عَابَدُوا, عَابِدُونَ. In such cases, if the
sing. has several meanings, it often happens that each of them has
one or more forms of the pluralis fractus which are peculiar to it,
or used in preference to the rest. For example, شَاهِدٌ, in the sense
of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means :
(1) *a tent or house*, (2) *a verse of poetry*; in the former sense the
B plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
Again, عَيْنٌ signifies : (1) *an eye*, (2) *a fountain*, (3) *peculiar nature*
or *essence*, (4) *a distinguished man*; its plur. fract. in the first
sense is عَيُونٌ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عَيُونٌ or أَعْيُنٌ; in
the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ
means : (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the*
inner or wider side of a wing-feather; its plur. fract. in the first
sense is بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ; in the second, أَبْطُنَةٌ, بُطُونٌ, or
C بُطْنَانٌ; in the third, أَبْطُنٌ or بُطُونٌ; in the fourth and fifth, بُطْنَانٌ.

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

- I. (مَفَاعِلٌ, تَفَاعِلٌ, أَفَاعِلٌ) فَعَالِلٌ. *Sing.*
1. Quadriliteral substantives and adjectives (ة not being counted
as a letter), the consonants of which are all radical; as ثَعْلَبٌ
a fox, ثَعَالِبٌ; ضِفْدَعٌ *a frog*, ضَفَادِعُ; دِرْهَمٌ *a dirham*, دَرَاهِمُ;
D قَنْطَرَةٌ *a claw of a lion*, بَرَاثِنُ; جُنْدَبٌ *a locust*, جَنَادِبُ; جَوَاهِرُ *a*
bridge, قَنَاطِرُ; زَعِنْفَةٌ *a fin of a fish*, زَعَانِفُ; جَوَاهِرُ *gems*, جَوَاهِرُ;
كَوْكَبٌ *a star*, كَوَاكِبُ; جَدُولٌ *a streamlet, a column or*
table (in a book), جَدَاوِلُ.
2. Quadrilaterals (ة not included), formed from trilateral roots by
prefixing أ, ت, or م; as إَصْبَعٌ *a finger*, أَصَابِعُ; أُنْمَلَةٌ *the end*

Plur. Fract.

A

I. مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) cont. Sing.

of a finger, أَفَاعِلُ; أَدَمُ Adam, أَوَادِمُ; أَفْعَى a viper, أَفَاعٍ (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجْرِئَةٌ trial, experience, تَجَارِبُ; مَخَالِبُ a claw or talon, مَخَالِبُ; مَنْزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالُّ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرثِيَّةٌ B an elegy, مَرَاثٍ (for مَرَاثِي); مَرَضِعٌ suckling, مَرَاضِعُ.

REM. a. In the plur. fract. of the form مَفَاعِلُ from verba mediæ rad. ي, the ي is not converted after the elif productionis into hêmza (ة),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, an open space for walking (from سَاحَ for سَيَحُ), مَسَايِجُ; C whereas مَسَائِحُ is the plural of مَسِيحَةٌ a curl (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مَقَاوِسُ a bowcase, مَقَاوِزُ; مَفَازَةٌ (from فَازَ for فَوَزَ) a desert, مَفَاوِزُ; مَلَامَةٌ a reproof, مَلَاوِمُ; مَغَاصٌ (from غَاصَ for غَوَصَ) a place for diving, مَغَاوِصُ; but in one or two instances into hêmza (ة), e.g. مُصِيبَةٌ (from صَابَ for صَوَّبَ) a misfortune, مَصَاوِبُ, and usually مَصَائِبُ; D مَنَارَةٌ a candlestick, a lighthouse, a minaret, مَنَاوِرُ, and usually مَنَائِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَائِرُ.

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلُ, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِلُ; e.g. أَدْهَمُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

الْأَكَابِرُ, الْأَكْبَرُ; أَرَقَمُ, أَرَقْمُ *a mottled snake*; أَدَاهِمُ, *grandees, nobles.*

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *فَعَالِلُ*.

- Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ى, و, ا); as
- B سُلْطَانُ *a sultan*, سَرَاحِينُ *a wolf*, سِرْحَانُ *شياطين*; شَيْطَانُ *a devil*, نَوَارُ *white flowers*, تَبَابِينُ *short drawers*, تَبَانُ *سَلَاتِينُ*; فُقَاعَةُ *a bubble*, فُقَاقِيعُ *نَوَاقِيرُ*; سَكَاكِينُ *a knife*, سَكِينُ *شَايِبُ*; شَائِبُ *a heavy shower of rain*, شُوبُوبُ *قِنَادِيلُ*; قِنَادِيلُ *a lamp*, كَرَّاسِيٌّ *a chair*, كُرْسِيٌّ *كِرَاسِيٌّ* (for *كِرَاسِيٌّ); مَكُونُكُ [a measure, (بَرَارِيٌّ) for بَرَارِيٌّ]; بَرِّيَّةٌ *a desert*, مَكَاكِيٌّ and مَكَاكِيكُ
- C تَأْرِخٌ *a chronicle*, تَصَاوِيرُ *a picture*, تَصْوِيرٌ *تَمَثَّالٌ*; تَمَثَّالٌ *a statue*, تَوَارِيخُ *مِفْتَاحٌ*; مِفْتَاحٌ *a key*, مَسَاكِينُ *poor*, مَسْكِينُ *مَشْؤُومٌ*; مَشْؤُومٌ *unlucky, inauspicious*, مَلْعُونٌ *accursed*, مَيَامِينُ *lucky, auspicious*, مَيْمُونٌ *مَشَائِمُ*; مَشَائِمُ *إِكْلِيلٌ*; إِعْصَارٌ *a dust-storm with whirlwinds*, أَعَاصِيرُ *إِكْلِيلٌ*; إِكْلِيلٌ *a garland or crown*, أَرْجُوزَةٌ *أَكَالِيلُ*; أَكَالِيلُ *a poem in the metre ragèz*, أَرَاكِزُ *إِدْحَى* (for أَدْحَوَى) or إِدْحَى *an ostrich's nest*, أَدْحَى *أَدْحَى*; أَدْحَى *a wish*, أَمَانِيٌّ (for أَمْنُوِيَّةٌ) *أَمْنِيَّةٌ*; أَمْنِيَّةٌ *a tent-rope*, أَخِيَّةٌ
- D

* [This may be lightened also to كَرَّاسٍ, as إِنْسِيٌّ *a human being*, has مَهْرِيٌّ, بَخَاتٍ and بَخَاتِيٌّ *a Bactrian camel*, أَنَاسِيٌّ and أَنَاسِيٌّ *a camel from Mahrah*, مَهَارِيٌّ and مَهَارٍ. The two latter words have also the irregular plurals مَهَارِيٌّ and بَخَاتِيٌّ.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) فَعَالِيلُ cont.

a sacred claim, أَوَاخِي; أَرِيَّةُ a stall, [أَوَارِي; يَنْبُوعُ a spring, جَامُوسُ a buffalo, يِعَاسِيْبُ the queen-bee (rex apum), يَنْابِيعُ; بَوَاسِيرُ hemorrhoids, بَاسُورُ; جَوَامِيسُ.

REM. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمُ signet-rings, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); قَنَاطِرُ = قَنَاطِيرُ; (pl. دَرَاهِمُ) دِرْهَمٌ = دِرْهَامٌ dirhams, from مُفْطِرٌ one who breaks his fast, قَنْطَرَةٌ bridges, from مُشَدِّنٌ having a fawn with her, and مَشَادِنُ; مُطْفِلٌ having a young one with her, مَطَافِيلُ and مَطَافِلُ; مُنَكَّرٌ clever, cunning, مَنَاقِيرُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ = مَقَاصِرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; اِعْصَارٌ = اِعْصِيرُ, plur. of اِعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dīnār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and اِيْوَانٌ an arched or vaulted portico, vestibule or apartment, make دَوَاوِينُ, قَرَارِيْطُ, دَنَانِيرُ, and اَوَاوِينُ (as if from singular forms اَوَانٌ, دَوَانٌ, قَرَّاطٌ, and دَنَارٌ). دِيَابِجُ brocade, has دِيَابِيجُ and دِيَمَاسُ or دِيْمَاسُ (δημόσιον), a dungeon, a bath, شَوَارِيْزُ, شَارِيْزُ, شِرَارَزُ or شَرَارَزُ; دَمَامِيسُ and دِيَامِيسُ; اَتَانِيْنُ and اَتَاتِيْنُ, a furnace, اَتُونُ; شَرَارِيْزُ (as if from a form اَتْنُونُ); خَوَانِيْقُ (خَنَاقُ) quinsy, has خَنَانِيْقُ. Compare § 284, rem.

A *Plur. Fract.*III. **فَعَالِلَةٌ.***Sing.*

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as **أُسْتَاذٌ** (Pers. **اُستَاذ**) *a master, a teacher*, **أُسَاتِيذٌ** and **أُسَاتِذَةٌ**; **تِلْمِيذٌ** (Heb. **תַּלְמִיד**, Syr. **ܬܠܡܝܕܐ**) *a disciple, a pupil*, **تِلَامِيذٌ** and **تِلَامِذَةٌ**; **فَيْلَسُوفٌ** (**φιλόσοφος**) *a philosopher*, **فَلَاسِفَةٌ**; **بِطْرِيْقٌ** *a Grecian general* (*patricius*, **πατρίκιος**), **بَطَارِيْقٌ** and **بَطَارِقَةٌ**; **مَطْرَانٌ** *a metropolitan bishop* (**μητροπολίτης**), **مَطَارِينٌ** and **مَطَارِنَةٌ**; **تَرْجَمَانٌ** *an interpreter*, **تَرَاْجِمَةٌ** and **تَرَاْجِمَةٌ**.
2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. **مَلَأَكٌ** *an angel*, **مَلَأَكَةٌ**; **صَيْقَلٌ** *a polisher of swords*, **صَيَاقِلٌ** and **صَيَاقِلَةٌ**; **قُمَسٌ** *a nobleman* (*comes*, **κομής**), **قَمَامِسَةٌ**; **بَطْرِكٌ** *a patriarch or archbishop* (**πατριάρχης**), **بَطَارِيْكٌ** and **بَطَارِكَةٌ**; **جَوْرِبٌ** *a stocking or sock* (Pers. **كُورِب**), **جَوَارِبٌ** and **جَوَارِبَةٌ**; **مُلْحِدٌ** *a heretic*, **مَلَاْحِدَةٌ**; **قَيْصَرٌ** (**Caesar**, **Καῖσαρ**) *the Byzantine emperor*, **قَيَاصِرَةٌ**; **فِرْعَوْنٌ** (**Pharaoh**, **فِرَاعْنَةُ**), **صَيْرَفٌ** and **صَيْرِفِيٌّ**, *a money-changer*, **صَيَارِفٌ** and **صَيَارِفَةٌ**; **مَغْرِبِيٌّ** *a Moor*, **مَغَارِبَةٌ**; **بَغْدَادِيٌّ** *a native of Bagdād*, **بَغَادِدَةٌ**; **مَصْمُودِيٌّ** *a man of the Bèrbèr tribe of Mašmūda*, **مَصَامِدَةٌ**; **مُهَلَّبِيٌّ** *a descendant of ʿl-Muhallèb*, **مَهَالِبَةٌ**.—From **كُسْرَى** (Pers. **خُسْرُو**, *Chosroes*) *the king of*

Plur. Fract.

A

III. **فَعَالِلَةٌ** continued. Sing.

Persia, are formed irregularly **أَكَاِسِرٌ**, **أَكَاِسِرَةٌ**, and **كَسَاِسِرَةٌ**; and **سَوَاءٌ** or **سِيٌّ**, *a like, an equal*, has, besides **أَسَوَاءٌ**, the irregular **سَوَاسِيَةٌ**, **سَوَاسِيَةٌ**, and **سَوَاسٍ** (for **سَوَاسِيٌّ**).

REM. a. This form is also found, though rarely, in quadrilaterals which have a litera productionis before the last radical; B as **جَبَّارٌ** *a tyrant, a giant*, **جَبَابِرَةٌ**; **شَمَّاسٌ** *a deacon* (Syr. **ܫܡܥܐ**), **شَمَامِسَةٌ**.

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. **عَنْكَبُوتٌ** *a spider*, **عَنَاكِبُ**; **عَنْدَلِيبٌ** *a nightingale*, **عَنَادِلُ**; **جَحْمَرِشٌ** *a fat, lazy old woman*, **جَحَامِرُ**; **سَفَرَجَلٌ** *a quince*, **سَفَارِجُ**; but **فَرَزْدَقٌ** *a burnt cake*, **فَرَارِقُ**; **قَلَنْسُوَةٌ** *a sort of cap*, **قَلَانِسُ** (for **قَلَاسِيٌّ**), or C **بَطَالِسَةٌ**; **بَطَلَمِيُوسُ** *Ptolemy*, **أَسَاطِينُ**; **أُسْطُوَانَةٌ** *a pillar*, **قَلَاسِيٌّ**; **دِمَاسِيٌّ** *a Byzantine governor* (domesticus, *δομestikós*), **دُمُسْتَقٌ**. Here may also be mentioned such plurals as **عَبَادِلَةٌ** from **عَبْدُ اللَّهِ** 'Abdu 'llāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadrilaterals and quinqueliterals are also used in forming plurals from other plurals (**جَمْعُ الْجَمْعِ** *the plur. of the plur.*, or secondary plural). In particular, forms XIII. **أَفْعَلُ** and XV. **أَفْعَلَةٌ** make **أَفَاعِلُ**, and XIV. D **أَفَاعِلُ**; more rarely V. **فَعَالٌ**, **فَعَائِلُ**, and XVIII. and XIX. **فَعَالِينُ**. E.g. XIII. **كَلْبٌ** *a dog*, **أَكْلَبُ**, **أَكَالِبُ**; **نَاقَةٌ** *a she-camel*, **أَرَاهِطُ**, **أَرْهَطُ**; **أَيَّانِي**, **أَنْيَقُ**; **رَهْطٌ** *one's people or tribe*, **أَرْهَطُ**, **أَرْهَطُ**; **أَيْدِي** (for **أَيْدِيٌّ**), **أَيَادٍ** (for **أَيْدِيٌّ**); XV. **سَوَارٌ** *a bracelet*, **أَسَوْرَةٌ**, **أَسَاوِرُ**; **مَكَانٌ** *a place*, **أَمَكْنَةٌ**, **أَمَكْنَةٌ**.

- A أَنْعَامٌ *camels*, نَعَمٌ XIV. (أَوَانِي for) أَوَانٍ, أَنِيَّةٌ *a vessel*, إِنَاءٌ; أَمَّاكِنُ *a (yellow) flower*, زَهْرٌ; أَنَاعِيمُ *a saying, a speech*, قَوْلٌ; أَزَاهِيرُ, أَزْهَارٌ; أَظْفِيرُ, أَظْفَارٌ; ظُفْرٌ *a nail*, أَقَاوِيلُ, أَقْوَالٌ *she-camels having neither young ones nor milk*, أَجَالِيدُ, أَجْلَادٌ; V. جَمَلٌ *a he-camel*, جَمَالٌ; جَمَائِلُ, جَمَالٌ; XVIII. XIX. مَصِيرٌ *an intestine*, مَصْرَانُ; مَصَارِينُ, مَصْرَانُ; عَقَابٌ *an eagle*, حَشَّاشِينَ, حُشَّانُ; حُشٌّ *a garden (of palm trees)*, عَقَابِينَ, عِقَابِينَ. Again, XV. أَفْعَلَةٌ forms a pluralis sanus أَفْعَلَاتٌ; أَدْخِنَاتٌ, أَدْخِنَةٌ *smoke*, دُخَانٌ; أَشْرِبَاتٌ, أَشْرِبَةٌ *a drink*, شَرَابٌ; as أَعْطِيَاتٌ, أَعْطِيَةٌ *a gift, pay*, عَطَاءٌ; أَبْنِيَاتٌ, أَبْنِيَّةٌ *a building*, بِنَاءٌ. A pluralis sanus in -َاتٌ may also be derived from V. فَعَالٌ, VI. فَعُولٌ, III. فَعَائِلُ, XVII. فَعَائِلٌ, and a few other forms; as جَمَلٌ *a he-camel*, كِلَابٌ, كَلْبٌ *a dog*, رِجَالَاتٌ, رِجَالٌ *a man*, رَجُلٌ; جَمَالَاتٌ, جَمَالٌ; طَرِيقٌ *houses, families*, بُيُوتَاتٌ, بُيُوتٌ *a house*, بَيْتٌ; كِلَابَاتٌ *a she-camel for slaughter*, جُزُرٌ, جُزْرَاتٌ, طُرُقٌ, طُرُقَاتٌ *a road*, جَزْرَاتٌ, جُزْرٌ; حَدَائِدَاتٌ, حَدَائِدٌ *an iron tool*, حَمْرَاتٌ, حَمْرٌ *a he-ass*, حَمَارٌ; نَسَائِجَاتٌ, نَسَائِجٌ *anything woven or plaited*, دَارٌ *a house*, نَاقَةٌ; [صَوَاحِبَاتٌ, صَوَاحِبٌ *a female companion*, صَاحِبَةٌ]; دُورَاتٌ, دُورٌ *a she-camel*, pl. نِيَاقَاتٌ, نِيَاقٌ, and أَيِّنَقَاتٌ, أَيِّنَقٌ (with the dimin. أَيِّنَقَاتٌ); etc. Sometimes there is even a treble formation; as أَفَارِيقٌ, أَفَرَاقٌ, فَرَقٌ *a band, a party or sect*, فِرْقَةٌ. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. d. Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination -ة; as شَافِعِيٌّ *a follower of ʿĪs-Sāfiʿī* (الشَّافِعِيُّ), الشَّافِعِيَّةُ *the sect of the Šāfiʿites*; صُوفِيٌّ *a Sūfī*, الصُّوفِيَّةُ *the sect of the Sūfīs*; الْمُرَوَّانِيَّةُ,

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubèir. See § 268. A Sometimes ة is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَّالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); [and وَارِدَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَّالَةٌ, حَمَّارَةٌ, بَغَّالَةٌ, خَيْالَةٌ, حَمَّارَةٌ, persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syr. ܣܝܪܐ); رَجَّالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَّابَةٌ plunderers]. B

REM. c. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتٌ (Syr. ܐܡܗܐܬܐ), rarely أُمَّاتٌ; فَمٌّ a mouth, أَفْوَاهٌ (from a sing. مَاهٌ); مَاءٌ water, a spring, أَمْوَاهُ (from a sing. مَاهٌ); شِيَاهُ, شِآءٌ, شَاةٌ a sheep or goat, أَسْتَاهُ, أَسْتٌ the anus, شِفَاهُ, شَفَةٌ a lip, شَوِيٌّ, شَوِيٌّ (from the rad. أَنَسَ, whence Heb. אִישׁ, אִשָּׁה, for אִנְשׁ, אִנְשָׁה); خُلْدٌ a mole, مَنَاجِدُ (from C the rad. نَجَدَ). إِنْسَانٌ, a human being (Heb. אִישׁ, for אִנְשׁ, אִנְשָׁה), has usually نَاسٌ [especially with the article النَّاسُ], instead of the older and poetic أَنْاسٌ (Heb. אִנְשׁ, Aram. ܐܢܫܐ).

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For D example, عَبْدُونَ are *slaves* (*servi*), i.e. several individuals who are slaves, عِبِيدٌ *slaves* collectively (*servitium* or *servitus*); شُبَّانٌ *young men, youth* (*juventus*), = شَبَابٌ; مَشِيخَةٌ *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the plurales fracti those nouns which are called **أَسْمَاءُ الْجِنْسِ** (*generic nouns*), as **نَحْلٌ** *bees*, on which see § 246 and § 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as **قَوْمٌ**, **رَهْطٌ**, *people or tribe*, **عَسْكَرٌ** *an army*; [**إِبِلٌ** *camels*, **غَنَمٌ** *sheep*]. These are called **أَسْمَاءُ الْجَمْعِ** or **أَشْبَاهُ الْجَمْعِ** (*like the plural*), and differ from the **أَسْمَاءُ الْجِنْسِ** in not admitting of the formation of nomina unitatis (§ 246).
- B

307. The pluralis sanus and the plurales fracti of the forms XII. **فَعْلَةٌ**, XIII. **أَفْعُلٌ**, XIV. **أَفْعَالٌ**, and XV. **أَفْعَلَةٌ**, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called **جُمُوعٌ قَلَّةٌ**, *plurals of paucity*, whilst the rest are named **جُمُوعٌ كَثْرَةٌ**, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.
- C

4. *The Declension of Nouns.*

I. *The Declension of Undefined Nouns.*

308. (1) Undefined substantives and adjectives are, in the singular number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. **ـُ** (Nom.), **ـِ** (Gen.), and **ـٍ** or **ـَ** (Acc., see § 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. **ـُ** (Nom.) and **ـِ** (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are
- D

* A noun may be **مُعْرَبٌ**, *declinable*, or **مَبْنِيٌّ**, *indeclinable*. A declinable noun may be **مُنْصَرَفٌ**, *declined with tənwīn*, or **غَيْرُ مُنْصَرَفٍ**, *declined without tənwīn*. The term **مُتَمَكِّنٌ فِي الْأِسْمِيَّةِ**, *established in*, or *possessed of, the nominal character or nature*, or simply **مُتَمَكِّنٌ**, is synonymous with **مُعْرَبٌ**, and **غَيْرُ مُتَمَكِّنٍ** with **مَبْنِيٌّ**; whilst

common to both genders; viz. **ـَانِ** (Nom.) and **ـَيْنِ** (Gen., Acc.)*.— A
(3) The *pluralis sanus* has likewise only two case-endings for each

مُتَمَكِّنٌ أَمَكْنُ, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرِفٌ**, and **مُتَمَكِّنٌ غَيْرُ أَمَكْنٍ** to **غَيْرُ مُنْصَرِفٍ**.— The vowel *u* of the nominative is called **الرَّفْعُ**, the raising (of the voice), and is **عَلَمُ الْفَاعِلِيَّةِ**, the sign of agency; the vowel *i* is termed **الْخَفْضُ** the depression (of the voice), or **الْجَرُّ**, the being drawn along or attracted B (by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation; the vowel *a* is designated **النَّصْبُ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tənwin* may be (a) **التَّنْوِينُ الدَّلَالُ عَلَى الْمَكَانَةِ**, the nunation which shows that a noun is fully declinable, also called **تَنْوِينُ التَّمَكِينِ**, and found in the singular and the *pluralis fractus*, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ**, the C nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرِفَةُ**, and the indefinite, **النَّكْرَةُ**, as **مَرَرْتُ بِسَيْبَوَيْهِ**, **وَسَيْبَوَيْهِ آخَرٌ**, I passed by Sībawèih and another (man called) Sībawèih; and (d) **تَنْوِينُ الْعَوَظِ**, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينِيذٍ** stands for **إِذْ بَلَغَتِ الرُّوحُ الْحَلْقُومَ**, at the time when the spirit has reached the throat; (β) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلُّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلُّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَّةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.

* The form **ـَيْنِ** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

A gender; viz. for the *masculine*, **وَنَ** (Nom.) and **يَنَ** (Gen., Acc.)*; for the *feminine*, **اَتْ** (Nom.) and **اَتِ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zèid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
		<i>Dual.</i>		
C	N.	زَيْدَانِ رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
	G. Ac.	زَيْدَيْنِ رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **اَنَ** is doubtful, despite the verse **أَعْرِفُ**
 مِنْهَا أَلْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which
 D **اَلْعَيْنَانِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **اَلْعَيْنَيْنِ** and **ظَبْيَيْنِ**.

* The form **يَنَ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكَرْنَا**
 وَمَا ذَا تَبْتَغِي *and we ignore the riffraff of other (tribes)*; **وَالشُّعْرَاءُ مِنِّي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**
and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?
 where **اَلْأَرْبَعِينَ** and **آخِرِينَ** are used instead of **اَلْأَرْبَعَيْنِ** and **آخِرِينَ**.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُون	...	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَّاتٍ
	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.		Fem.
		<i>Sing.</i>	
N.	جَالِسٌ <i>sitting.</i>		نَائِحَةٌ <i>mourning.</i>
G.	جَالِسٍ		نَائِحَةٍ
Ac.	جَالِسًا		نَائِحَةً
		<i>Dual.</i>	
N.	جَالِسَانِ		نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ		نَائِحَتَيْنِ

C

	<i>Plur. sanus.</i>		
N.	جَالِسُونَ	نَائِحَاتُ	
G. Ac.	جَالِسِينَ	نَائِحَاتٍ	

D

	<i>Plur. fract.</i>		
N.	جُلَّاسُ	نُوحٌ	
G.	جُلَّاسٍ	نُوحٍ	
Ac.	جُلَّاسًا	نُوحًا	

A

DIPTOTE OR SECOND DECLENSION.

Substantives.

Masc.

Fem.

Sing.

N.	عُثْمَانُ	‘Othmān.	زَيْنَبُ	Zèinèb.
G. Ac.	عُثْمَانٍ		زَيْنَبٍ	

Dual.

N.	عُثْمَانَانِ	زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ

Plur. sanus.

N.	عُثْمَانُونَ	زَيْنَبَاتُ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ

Plur. fract.(of دُرْهَمٌ *a dirham*) (of جَارِيَةٌ *a young woman*)

N.	دَرَاهِمُ	N. G.	جَوَارٍ*
G. Ac.	دَرَاهِمٍ	A.	جَوَارِي

Adjectives.

Masc.

Fem.

Sing.

N.	أَسْوَدُ	black.	أَفْضَلُ	more excellent.	سَوْدَاءُ	black.
G. Ac.	أَسْوَدٍ		أَفْضَلٍ		سَوْدَاءٍ	

Dual.

N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ

Plur. sanus.

N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

* جَوَارٍ stands in the Nom. for جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.

Masc.

Fem.

Plur. fract.

(of ^{فَقِيرٌ} *poor*)

(of ^{نَائِحَةٌ} *mourning*)

N.

فُقَرَاءُ

...

نَوَاحٍ

G. Ac.

فُقَرَاءُ

...

نَوَاحٍ

REM. *a.* There are two words in Arabic, in which the final B flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. ^{أَمْرُو} *a man*, and ^{أَبْنَمُ} *a son*, for ^{أَمْرًا} and ^{أَبْنَمًا}, which are also used (see § 19, *d*).

Sing. Nom. ^{أَبْنَمُ}, ^{أَمْرٌ} or ^{أَمْرُو}

Gen. ^{أَبْنَمِ}, ^{أَمْرٍ} or ^{أَمْرِي}

Acc. ^{أَبْنَمًا}, ^{أَمْرًا} or ^{أَمْرًا}

[According to ʿen-Nadr ibn Šomèil, as quoted by Zamahšarī, *Fāik* C i. 524, ^{فَمُ} *the mouth* is also doubly declined, ^{فَمًا}, ^{فِمِ}, ^{فَمُ}, as ^{هَذَا فَمُهُ} and ^{أَخْرَجَ لِسَانَهُ مِنْ فِمِهِ}, ^{رَأَيْتُ فَمَهُ}. Comp. Lane and Fleischer, *Kl. Schr.* i. 180. D. G.]

REM. *b.* For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 *seqq.*

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(*α*) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms ^{فَوَاعِلُ} (XVI.), ^{فَعَائِلُ} (XVII.), ^{فَعَالِلُ} etc., and ^{فَعَالِيلُ} etc. (I. and II. of nouns which have more than three radical letters); as ^{بَوَاعِثُ} *causes*, ^{عَجَائِبُ} *wonders*, ^{قَنَاطِرُ} *bridges*, ^{سَلَاطِينُ} *sultans*.

(*β*) Plurales fracti which end in hêmza preceded by ʿelif mêm dūda

A (أَـ), viz. فُعَلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *α* and *c*, *β*).

(γ) Plurales fracti which end in ـِ and ـِى, viz. فَعَالٍ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أَوَّلُ, plur. fract. of أَوَّلُ, and of its fem. أُولَى, *first*; آخِرُ, plur. fract. of آخِرُ, and of its fem. أُخْرَى, *other, another*; جَمْعُ, plur. fract. of جَمْعَاءَ, كَتَعَاءَ, بَصَعَاءَ, بَتَعَاءَ, fem. of كَتَعُ, بَصَعُ, بَتَعُ, plur. fract. of جَمْعَاءَ, كَتَعَاءَ, بَصَعَاءَ, بَتَعَاءَ, fem. of أَجْمَعُ, etc., *all together*.

[(ε) أَشْيَاءَ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêm dūda (أَـ); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).
C Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَّاءُ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif maḵṣūra (ـِى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, *γ* and *c*, *β*.

REM. Excepting those in which the êlif maḵṣūra is *radical*; as هُدًى *guidance* (for هُدًى, § 213).
D

(γ) Adjectives of the form أَفْعَلُ (§§ 232, 16, and 234—5), of which the fem. is فُعْلَى and فَعْلَاءَ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلُ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْنَبُ *a hare*, أَرْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخْيَلُ.

REM. a. Some good authorities give *أَرْمَلٌ* as the masculine of *أَرْمَلَةٌ*, which would be very irregular.

REM. b. Adjectives of the form *أَفْعَلٌ*, when used as substantives, retain the diptote inflection; e.g. *أَذْهَمٌ* a *fetter* (properly *blackish, dun*), *أَسْوَدٌ* a *serpent* (prop. *black*), *أَبْرَقٌ* *stony land* (prop. *mottled*), *أَبْطَحٌ* a *wide, gravelly water-course*, *أَجْرَعٌ* a *tract of land without herbage*.

(δ) Adjectives of the form *فَعْلَانٌ*, of which the fem. is *فَعْلَى* B (§ 295, a); as *سَكْرَانٌ*, f. *سَكْرَى*, *drunken*.—But those of which the fem. is *فَعْلَانَةٌ* (§ 295, rem. a) are triptote; as *نَدْمَانٌ*, f. *نَدْمَانَةٌ*, a *boon companion*.—Adjectives of the form *فَعْلَانٌ* are all triptote, their fem. being formed by adding *ة* (§ 295, rem. a); as *عُرْيَانٌ*, f. *عُرْيَانَةٌ*, *naked*.

REM. a. Adjectives of the form *فَعْلَانٌ*, f. *فَعْلَانَةٌ*, are rare. The principal examples in the language are: *أَلْيَانٌ* having a large fat tail (of a sheep); *حَبْلَانٌ* angry; *دَخْنَانٌ* stiflingly hot; *سَخْنَانٌ* hot; C *سَيْفَانٌ* tall and slender; *ضُحْيَانٌ* exposed to the sun, eating in the forenoon (*الضُّحَى*); *صَوَّحَانٌ* and *صَوَّحَانٌ* dry, withered; *عَلَّانٌ* stupid, ignorant; *قَشْوَانٌ* thin, slender; *مَصَّانٌ* sucking (sheep or cows) out of greed, mean, vile; *مَوْتَانٌ* stupid, stolid; *نَدْمَانٌ* a boon companion; *نَصْرَانٌ* Christian. Some of these, however, have also the form *فَعْلَانٌ*, *فَعْلَانٌ*, or *فَعْلَانٌ*; as *أَلْيَانٌ* and *أَلْيَانٌ*; *سَخْنَانٌ*, *سَخْنَانٌ*, or *سَخْنَانٌ*; *صَوَّحَانٌ*; *قَشْوَانٌ*. The word *صَوَّحَانٌ* may perhaps be merely a mistake for *صَوَّحَانٌ* or *صَوَّحَانٌ*.

REM. b. *فُلَانٌ* so and so, such and such a one, makes irregularly D in the feminine *فُلَانَةٌ*, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. *سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ* 6 is the double of 4; *ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ* 6 is more than 5 by one.

(ζ) Distributive numerals of the forms *فَعَالٌ* and *مَفْعَلٌ* (§ 333); as *ثَنَاءٌ* and *مَثْنَى*, two by two, *ثَلَاثٌ* and *مَثْلَثٌ*, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (*the form*) *af'al*, (*used*) *as an adjective*, *is declined without tənwīn* (e.g. **أَحْمَرٌ** *red*) ; **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (*the form*) *af'al*, *when it is an indefinite noun*, *is declined with tənwīn* (e.g. **أَفْكَلٌ** *tremor*, **أَجْدَلٌ** *a hawk*) ; **وَزْنٌ طَلْحَةٍ وَإِصْبَعٌ فَعْلَةٍ** *the measure of Talḥa and 'iṣba' is fa'la and 'if'al*. But if we
- B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, *every (word of the form) 'af'al*, *which is an adjective*, *is declined without tənwīn*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an *indefinite* word after it in the genitive ; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أَسِيدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فُعَالٌ** (§ 333), as **أُحَيْدٌ**, **تُكَلِّثٌ**.]

- C c. Many proper names ; viz.

- (a) Foreign names of men, as **إِسْحَاقُ** *Isaac*, **إِبْرَاهِيمُ** *Abraham*, **يُوسُفُ** *Joseph*, **دَاوُدُ** *David* ; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as **لُوطٌ** *Lot*, **نُوحٌ** *Noah*.
- (β) Proper names which end in *ʿlif maḵṣūra* (compare *a*, *γ* and *b*, *β*) and *ʿlif mèmūdā* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign ; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَاءُ** *ʿĀdiyā*, **زَكَرِيَّا** *Zachariah*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lèilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **ـَان**, whether Arabic or foreign ; as **غَطَفَانُ** *Gatafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانُ** *Hittān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمُنُ** *Solomon*, **عِمْرَانُ** *Imrān* (*ʿAmram*), [with the exception of those that were originally common nouns of the forms **فُعَالٌ** and **فُعَلَانٌ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَلَ** A and **فُعِلَ**, or any of the persons of the Imperfect; as **شَمَّر** *Šammar*, **شَمَّر** *Jerusalem*, **ضَرِب** *Dorib*, **أَحْمَد** *Aḥmèd*, **يَزِيد** *Yèzîd*, **يَشْكُر** *Yèškur*, **تَدْمُر** *Tadmur* (Palmyra), **تَغْلِب** *Tağlib*, **يُبْنَى** *Yubnā*, **تُمَاضِر** *Tumāḍîr*, **يُرَامِل** *Yurāmîl*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَب** *a scorpion*, B **عَقْرَب** *‘Akṛab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّة** *Mekka*, **فَاطِمَة** *Fāṭima* (a woman), **دُغَة** *Doğa* (a woman), **طَلْحَة** *Talḥa*, **قَتَادَة** *Katāda* (men). [Fem. proper names in **ات** keep their *tènwin*, as **أَذْرَعَات** gen. acc. **أَذْرَعَات**; **عَرَفَات** gen. acc. **عَرَفَات**. Dialectic forms are **عَرَفَات** gen. acc. **عَرَفَات** and even **عَرَفَات**.]

(η) Fem. proper names, which do not end in **ة**, but are either of C foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْر** *Egypt*, **جُور** *Ġūr*, **صُور** *Tyre*, **زَيْنَب** *Zèinèb*, **سُعَاد** *Su‘ād*, **سَتَر** *Šatar*, **سَقَر** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *gèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْد** or **هِنْد** *Hind*, **دَعْد** or **دَعْد** *Da‘d*. D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فَعَلَ** (from **فَاعِلٌ**), as **عُمَر** *‘Omar*, **زُفَر** *Zufar*, **جُشَم** *Ġušèm*, **زُحَل** *the planet Saturn*, **قُثَمَر** *the male hyæna*; and feminine names of the form **فَعَال** (from **فَاعِلَة**), as **قَطَام** *Kaṭām*, **رَقَاش** *Raḳāš*, **حَدَام** *Hadām*, **بَرَا ح** *the sun*, **صَلَا ح** *Salāḥ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form *فَعَالٍ*, and are wholly indeclinable ; as *قَطَامٍ*, *رَقَاشٍ*, *حَذَامٍ*, *بَرَّاحٍ*, *صَلَّاحٍ*, *ظَفَّارٍ* *Zafār* (a city), *قَثَامٍ* *the female hyæna*, *حَلَّاقٍ* *death*, *صَرَّامٍ* *war*, *أَزَامٍ* *a year of famine*.

REM. a. Words of the form *فَعَالٍ*, of which the last letter is *r*, as *جَعَّارٍ* *the female hyæna*, *حَضَّارٍ* *Hadār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs

- B who in other cases use the form *فَعَالٍ*.

REM. b. Besides being used as proper names, the forms *فَعْلٍ* and *فَعَالٍ* are often employed as vocatives, in terms of abuse ; e.g. *يَا حُبْتُ* *O improbe !* f. *يَا حَبَاتٍ* ; *يَا فُسُقٍ* *O sceleste !* f. *يَا فَسَاقٍ* ; *يَا لَكَعٍ* *O vilis !* f. *يَا لَكَاعٍ*.

- REM. c. In compound proper names of the class called *مُرَكَّبٌ* (§ 264), the first word is usually not declined at all, and the second follows the diptote declension ; nom. *بَعْلَبِكَ*, *حَضْرَمَوْتُ*, *رَامْهَرْمَزُ*, gen. and acc. *حَضْرَمَوْتُ*, *بَعْلَبِكَ*, *رَامْهَرْمَزُ* *. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tènwin* because it is defined by the second (see § 313, foll.) ; nom. *حَضْرَمَوْتُ*, *بَعْلَبِكَ*, *رَامْهَرْمَزُ*, gen. *حَضْرَمَوْتُ*, acc. *حَضْرَمَوْتُ*, etc. The proper name *مَعْدَى كَرِبٍ* admits of three forms, for we may say *مَعْدَى كَرِبٍ* (like *حَضْرَمَوْتُ*) ; or *مَعْدَى كَرِبٍ*, gen. and acc. *مَعْدَى كَرِبٍ* (like *حَضْرَمَوْتُ*, *حَضْرَمَوْتُ*) ; or *مَعْدَى كَرِبٍ* in all three cases (like *رَامْهَرْمَزُ*).—Proper names of men ending in *وَيْهٍ* are wholly indeclinable ; as *بُؤَيْهٍ*, *عَمْرُوَيْهٍ*, *نِفْطَوَيْهٍ*, *سَيْبُوَيْهٍ*.

* [The kunya is sometimes considered as a single compound noun. A letter of the Prophet begins *مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ* (Fārik i. 5), some Kōr'ān readers read in Sūr. cxi., *تَبَّتْ يَدَا أَبِي لَهَبٍ*, and well known are *عَلِيُّ بْنُ أَبِي طَالِبٍ* and *مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ*. Compare Belādorī 60, last l. and Baidāwī ii. 421, l. 10. D. G.]

REM. *d.* Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tènwin*; as رَّبَّ اِبْرٰهِيْمَ لَقِيْتَهُ many an Abraham have I met; [فَكُلُّ دَوْرٍ مَّخْصُوصٌ بِاَدَمٍ وَحَوَّاءَ] and each period has its peculiar Adam and Eve]; and so رَّبَّ عِمْرَانَ وَاَحْمَدَ and رَّبَّ عَمْرٍا وَفَاطِمَةَ وَسَعَادَ وَعَمْرٍا وَقَطَامٍ وَسَيَبَوِيْهِ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form أَفْعَلُ.

REM. *e.* The أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ, or reasons why a noun B is debarred from taking the *tènwin*, are usually reckoned by the grammarians to be nine in number; viz. اَلْعِلْمِيَّةُ its being a proper name; اَلْوَصْفِيَّةُ its being an adjective; اَلْعُجْمَةُ its being a foreign word; اَلْمُرْكَبُ اَلْمَزْجِيُّ its being a compound of the class اَلْمُرْكَبُ اَلْمَزْجِيُّ; اَلتَّائِيَةُ اَللَّازِمَةُ اَلْفَتْحُ اَوَّ مَعْنًى its being necessarily feminine by form or meaning; اَلْاَلْفُ وَالْثَوْنُ اَلْمُضَارِعَتَانِ لِاَلْفِي اَلتَّائِيَةِ its ending in the termination اَلْاَلْفُ, which resembles the feminine termination اَلْاَلْفُ; C اَلْاَلْفُ اَلْاَلْفُ اَلْاَلْفُ اَلْاَلْفُ اَلْاَلْفُ اَلْاَلْفُ a plural of a form which does not occur in the language as a singular (e.g. مَسَاجِدُ mosques, مَصَابِيْحُ lamps, for there is no singular noun of the form مَفَاعِلُ or مَفَاعِلُ its being turned from one form into another (as عَمْرٍا, which is مَعْدُوْلُ, or transformed, from عَمْرٍا, or قَطَامٍ, which is مَعْدُوْلَةٌ from قَاطِمَةٌ); and وَزْنُ اَلْفِعْلِ its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tènwin*; e.g. (1) اَلْعِلْمِيَّةُ + the termination اَلْاَلْفُ, as عُمَانُ. Hence we say حَسَّانُ *Hassān*, if we derive this name from the radical حَسَّ; but if we derive it from حَسَنَ, it is triptote, حَسَّانُ. (2) اَلْعِلْمِيَّةُ + اَلْمُرْكَبُ اَلْمَزْجِيُّ, as بَعْلَبَكُ. (3) اَلتَّائِيَةُ اَللَّازِمَةُ اَلْفَتْحُ اَوَّ مَعْنًى, viz. (a) لَفْظًا وَمَعْنًى in form and meaning, as قَاطِمَةٌ; (β) لَفْظًا مَعْنًى لَا لَفْظًا in meaning but not in form,

- A as **زَيْنَبُ** ; (γ) **لَفْظًا لَا مَعْنَى** in form but not in meaning, as **طَلْحَةُ** (which, though feminine in form, yet is the name of a man).
 Except feminine proper names of the form **فُعْل**, in *c*, *η*. (4) **الْعَلَمِيَّةُ** + **الْفُعْلُ**, as **يَزِيدُ**. (5) **الْعَلَمِيَّةُ** + **الْعَدْلُ**, as **عُمَرُ**. (6) **الْعَلَمِيَّةُ** + **الْوَصْفِيَّةُ**, as **بَطْرُسُ** *Petrus*. Except the case of **نُوحٌ** and similar names in *c*, *a*. (7) **الْعَدْلُ** + **الْوَصْفِيَّةُ**, as **أَخْرُ**, which is **مَعْدُولٌ** from **جَمْعَاوَاتٌ**, or **جُمَعُ**, which is **مَعْدُولٌ** from **أَخْرُونَ**. (8) **الْوَصْفِيَّةُ** + **الْفُعْلُ**, in adjectives of the form **فَعْلَانُ**, fem. **فَعْلَى**. (9) **الْوَصْفِيَّةُ** + **الْفُعْلُ**, in adjectives of the form **أَفْعَلٌ**.
- B the termination **ان**, in adjectives of the form **فَعْلَانُ**, fem. **فَعْلَى**. (9) **الْوَصْفِيَّةُ** + **الْفُعْلُ**, in adjectives of the form **أَفْعَلٌ**.

310. Nouns ending in **ى** or **ا**, for **ى** or **و** (§§ 213 and 245), which follow the first declension, and those in **ى** and **ا**, for **ى**, which follow the second (§ 309, *a*, γ ; *b*, β ; *c*, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (**تَقْدِيرِيٌّ**), not expressed (**لَفْظِيٌّ**) or external (**ظَاهِرٌ**).

- C E.g. **عَصَا** for **عَصَوُ**, **عَصَوُ**, and **عَصَوَا** ; **رَحَى** for **رَحَى**, **رَحَى**, and **رَحِيَا** ; **بُشْرَى** for **بُشْرَى** and **بُشْرَى**.

311. Nouns ending in **ـ**, for **ى** or **و** (§ 167, *b*, β, and the Paradigms of the Verb, Tab. XVIII.) and **ى** or **ى** (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. **يَا** (according to § 166, *a*). E.g. **غَارِ** for **غَارِوُ**, acc. **غَارِيَا** ;

- D **رَامِ** for **رَامِيُ**, acc. **رَامِيَا** ; **مَغَرِ** for **مَغَرِيُ**, acc. **مَغَرِيَا** ; **مَرَمِ** for **مَرَمِيُ**, acc. **مَرَمِيَا** ; **تَمَنِي** for **تَمَنِيُ** (**تَغَرِيُ**), acc. **تَغَرِيَا** ; **تَمَنِي** for **تَمَنِيُ** (**تَغَرِيُ**), acc. **تَغَرِيَا** ; **شَجِ** (verbal adj.) for **شَجِيُ**, acc. **شَجِيَا** ; **عَمِ** (verbal adj.) for **عَمِيُ**, acc. **عَمِيَا**.

312. All plurals of the second declension, which ought regularly to end in **ى**, for **ى**, follow in the nom. the first declension instead

of the second, and substitute ـَ (for ـِى). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِى . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارٍ , for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي ; صَحْرَاءٌ , plur. nom. and gen. صَحَارٍ , for صَحَارِي (instead of صَحَارِي), acc. صَحَارِي .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَلْ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as أَلْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in رَبِّ ابْرَاهِيمَ , § 309, c, rem. d), $\text{أَلزَّيْدُ الْأَوَّلُ}$ *the first Zèid*.—A defined noun is called مَعْرِفَةٌ or مُعَرَّف (تُعْرِيفٌ means *defining*), an undefined noun نَكْرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	أَلْحَسَنُ	أَلْمَدِينَةُ	أَلْمُحْصَنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	أَلْحَسَنِ	أَلْمَدِينَةِ	أَلْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسَنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	الرِّجَالَ

REM. The final ل of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السَّوْدَاءُ	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السَّوْدَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	السَّوْدَاءَ	الْأَكَابِرَ

- (c) If it be a plur. sanus fem., it loses the tènwin.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as الضَّارِبُونَ *those who beat*, الرِّجَالَانِ *the two men*, gen. acc. الضَّارِبَيْنِ, الرِّجَالَيْنِ.

- C REM. b. Nouns ending in ـ drop the tènwin and resume their original ي; as الرَّامِي from رَامٍ, الْمَعَانِي from مَعَانٍ, التَّمَنَّى from تَمَنَّى, الْجَوَارِي from جَوَارٍ (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

- (a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

REM. a. The words أَبٌ a father, أَخٌ a brother, حَمٌ a father-in-law, and less frequently هُنٌ a thing, after rejecting the *tènwin*, lengthen the preceding vowel. A

Nom.	أَبُو,	أَخُو,	حَمُو,	هُنُو;	for أَبٌ,	etc.
Gen.	أَبِي,	أَخِي,	حَمِي,	هُنِي;	for أَبٍ,	etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هُنَا;	for أَبَ,	etc.*

The word ذُو, the owner or possessor of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, the mouth (Aram. פֶּה), which is used instead of فَوْهٌ or فَوَهٌ, makes either: B

Nom.	فَمٌ,	Gen.	فَمِ,	Acc.	فَم;
or:	فُو,		فِي,		فَا†.

REM. b. Proper names of the first declension lose their *tènwin*, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse أَبَاهُ أَقْتَدَىٰ عَدَىٰ فِي الْكِرْمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ *Adā has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَاهُ and أَبَهُ for أَبَائِهِ and أَبَائِهِ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ]. *Comp.* vol. ii. § 39, a, rem. a], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp. Nöldeke in Zeitschr. D. M. G.* xlix. 321.] C D

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פֶּה, constr. פִּי, with suffix פִּיךָ.

- A **بُنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muḥammad, the son of Ga'far, the son of Hālid, the son of Muḥammad.* On the elision of the **ل** in **ابْنُ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتُ**, a daughter, we may use, when a genitive follows, the form **ابْنَةُ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the Kōr'ān (Sūr. lxvi. 12) and often in old Mss.]

(*b*) The dual loses the termination **ن**.

- B Nom. **لَنَا مَسْجِدَا جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came; لَنَا مَسْجِدَا* *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ ابْنِ طَلْحَةَ وَابْنِ قَسُومٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkrs, (viz. 'Abū Bèkr) 'ibn Talḥa and ('Abū Bèkr) 'ibn Kassūm (see § 299, rem. *h*).*

Acc. **رَأَيْتُ جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *èlif* conjunctionis follows the oblique cases of the dual, the final **ي** takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسِمَانِ ظَفَرَا خَفَى الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **ن**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ مُجَرِّدُو أَسْيَافِهِمْ** *the sons of the king came; drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنَى الْمَلِكِ كُنَّا مُوقِدَى النَّارِ** *I saw the king's sons; we were kindling the fire.*

REM. If the plur. ends in **وُنَ**, acc. **يْنِ** (for **يُونَ**), A these terminations become, before a following gen., **وِي**, **وِي**; and if the genit. begins with an *èlif* conjunct., the final **و** takes *ḍamma*, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. **وُ** and **وُ**, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(*a*) Triptotes and the plur. *sanus fem.* lose the *tènwin*, the dual and plur. *sanus masc.* the terminations **نِ** and **نَ**; as **كِتَابُ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتُ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *to its purchasers*.

(*b*) Before the pronominal suffix of the 1st p. sing. **يَ** (see C § 185, rem. *a*, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus fem.* are elided; as **كِتَابِي** *my book*, from **كِتَابُ**; **كِلَابِي** *my dogs*, from **كِلَابُ**, plur. *fract.* of **كَلْبُ**; **تَوَابِعِي** *my followers*, from **تَوَابِعُ**, plur. *fract.* of **تَابِعُ**; **جَنَاتِي** *my gardens*, from **جَنَاتُ**, plur. *sanus* of **جَنَّةُ**.

(*c*) If the noun ends in **ة**, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(*d*) If the noun ends in *èlif* mobile or *hèmza*, this letter passes before the suffixes into **وُ**, when it has *ḍamma* (Nom.), and into **يِ**, when it has *kèsra* (Gen.); as **نِسَاءُ** *women*, nom. with suffix **وَهُ**, *his women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. *a*, **أَبُ**, **أَخُ** and

- A **حَمْرُ**, take the suffixes thus: nom. **أَبُوهُ**, **أَبُوكَ**; gen. **أَبِيهِ**, **أَبِيكَ**; acc. **أَبَاهُ**, **أَبَاكَ**; but **أَبِي**, **أَخِي**, **حَمِي**, in all the three cases.—**هَنْ** makes **هَنِي** or **هَنَاكَ**; **هَنِيكَ** or **هَنِكَ**; **هَنَاكَ** or **هَنِكَ**.—**فَمْرُ** has regularly **فَمِي**, **فَمِيكَ**; but more usually, nom. **فُوهُ**, **فُوكَ**; gen. **فِيكَ**, **فِيهِ**; acc. **فَاهُ**, **فَاكَ**; and **فِي**, *my mouth*, in all the three cases.—**أَبْ ذُو** is not used with suffixes.—On some dialectical varieties of **أَبْ** see § 315, rem. *a*, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

- 317.** The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the 1st p. sing., which is **نِي**, and not **ي**.
- C

- REM. *a*. The suffix of the 1st p. sing. **—**, when **ي** attached to a word ending in *èlif makṣūra* (**—ي**), in the long vowels **—ا**, **—و**, **—ي**, or in the diphthongs **—وَي** and **—وَي**, becomes **ي**, the *kèsra* of the original form **—ي** (see § 185, rem. *d*) being simply elided. Further, when the word ends in **—ي** or **—ي**, the final **ي** unites with the **ي** of the suffix into **ي**; and when it ends in **—و** or **—و**, the **و** is changed into **ي**, and likewise forms **ي**. E.g. **هَوَايَ** *my love*, for **هَوَاءَيَ**, from **هَوَى**; **خَطَايَايَ** *my sins*, for **خَطَايَاءَيَ**, from **خَطَايَا**, plur. fract. of **خَطِيئَةً**; **عَلَامَايَ** *my two slaves*, for **عَلَامَائِي**, from **عَلَامَانِ**, nom. dual of **عَلَامٌ**; **قَاضِييَ** *my judge*, for **قَاضِييَ** (**قَاضِييَ**), from **قَاضٍ**; **مُسْلِمِييَ** *my Muslims*, for **مُسْلِمُوِي** (**مُسْلِمُوِي**) or **مُسْلِمِييَ**, from **مُسْلِمُونَ**, plur. sanus of **مُسْلِمٌ**; **عَلَامِييَ** *my two slaves*, for **عَلَامِييَ** (**عَلَامِييَ**), from **عَلَامَيْنِ**, genit. dual of **عَلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَوِي** (**مُصْطَفَوِي**) or **مُصْطَفِييَ**.
- D

(مُصْطَفِيٍّ), from مُصْطَفَوْنَ, مُصْطَفَيْنَ, plur. sanus of مُصْطَفَى. — A
From words like هَوَى, قَفَا, the form قَفَى, هَوَى is used dialectically instead of هَوَاى, قَفَاى.—On أَب, أَخ, حَم, هَن, قَم, and فو, see § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened into ن (§ 185, rem. c), so the nominal suffix ى occasionally becomes ِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp. vol. ii. § 38, rem. b.]

B

REM. c. What has been said in § 185, rem. b, of the change of the damma in ه, هَمَا, هُم, هُن, into kèsra after ى, ى, or ى, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلِيهِ his murderers, كِتَابِهِمَا ([before waṣl and] in verse كِتَابِهِمَا, [which is the older form] or كِتَابِهِمَا), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before a suffix in the dual is not unfrequently replaced by the singular or the plural, as قَلْبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. *The Cardinal Numbers.*

318. The cardinal numbers from *one* to *ten* are :—

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	اِثْنَانِ	اِثْنَتَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْثٌ, ثَلْثَةٌ, and for ثَمَانِيَةٌ, ثَمْنِيَةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتُ (compare § 14, *c*), and that for سِدْسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (عִשְׁתִּין), apparently identical with the Heb. עֶשְׂרִי in עֶשְׂרִי עֶשֶׂר; but the fem. is *ihit* (אַחַת) = אַחַת (for אַחֲרַת).—The Aram. תַּרְתִּין, f. תַּרְתִּין, is a contraction for תַּרְתִּין, which may be either the equivalent of the Heb. תְּשִׁנִּים (becoming תֶּשׁ, as in תַּלְגָּא, *snow*, = תֶּשֶׁלַּג, and ן exchanging with ר, as in רָגַח, *to rise*, = רָחַח); or, as others think, derived from the rad. זָ, as it were the dual of وَتَرٌ *single, sole*. The daghesh in the Heb. fem. שְׁתִּים (also pronounced אֶשְׁתִּים) indicates the loss of the *n* in תִּנָּן.—The Heb. נִשְׂאָה, נִשְׂאָה, stand for נִשְׂאָה, נִשְׂאָה (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form נִשְׂתָּה, (נִשְׂתָּה), is identical with the Arabic; whilst in the Syriac ܢܫܬܐ or ܢܫܬܐ the original doubling has left its trace in the hard sound of the *t* (compare שְׁתִּים).

D **319.** The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رِجَالٌ عَشْرَةٌ, or عَشْرَةُ رِجَالٍ, *ten men* (lit., *men, a decade, and a decade of men*); نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently عَشْرٌ, etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوَسَطُ مِنْ
الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ *the middle ten days of Ramaḍān*,
the last ten days of R., or الْعَشْرُ الْأَوَاخِرُ, الْعَشْرُ الْأَوَاسِطُ, etc. See
also § 322, rem. b. B

REM. b. An undefined number from 3 to 10 is expressed by
بِضْعٍ (or بَضْعٌ, literally, *a part* or *portion*); as بَضْعُ رِجَالٍ *some*
men, بَضْعُ نِسْوَةٍ *some women*, فِي بَضْعِ سِنِينَ *in a few years*. The
use of بِضْعَةٍ belongs to post-classical times; as بِضْعَةُ أَشْهُرٍ *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals اِثْنَانٍ, and اِثْنَتَانٍ or ثِنْتَانٍ.—ثَمَانٍ stands for C
ثَمَانِي, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي,
acc. ثَمَانِي (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
course lose the *tènwīn* (§ 314, a).

REM. c. اِثْنَانٍ and اِثْنَتَانٍ are very rarely construed with the

- A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, *b*); as ثِنْتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَانٍ حَنْظَلٍ, or simply حَنْظَلَتَانِ.

REM. *d.* بَضْعٌ and بَضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.
11.	عَشْرَ أَحَدَ	عَشْرَةَ إِحْدَى	15.	عَشْرَةَ خَمْسَةَ خَمْسَ
12.	عَشْرَ اِثْنَانِ	عَشْرَةَ اِثْنَتَا	16.	عَشْرَةَ سِتَّةَ سِتَّ
		عَشْرَةَ ثِنْتَا	17.	عَشْرَةَ سَبْعَةَ سَبْعَ
13.	عَشْرَ ثَلَاثَةَ	عَشْرَةَ ثَلَاثَ	18.	عَشْرَةَ ثَمَانِيَةَ ثَمَانِي
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعَ	19.	عَشْرَةَ تِسْعَةَ تِسْعَ

- C REM. *a.* Instead of عَشْرَةَ some of the Arabs pronounce عَشْرَةٍ, and the form عَشْرَةٍ is said to occur.—For ثَمَانِي عَشْرَةَ we also find ثَمَانِي عَشْرَةٍ, [and incorrectly] ثَمَانِ عَشْرَةَ, and ثَمَانِ عَشْرَةَ. [In manuscripts we often find ثَمَانِ عَشْرَةَ, which may be either of the two preceding forms, or the vulgar ثَمَانِ عَشْرَةَ.]

- D REM. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form عَشْرَ with masculine nouns, and عَشْرَةَ with feminine. The same holds with regard to the undefined number, which is in this case masc. بَضْعَ عَشْرَ, fem. بَضْعُ عَشْرَةَ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَانِ عَشْرَ and اِثْنَتَا (ثِنْتَا), which have in the oblique cases اِثْنَتَا عَشْرَ and اِثْنَتَا (ثِنْتَا) عَشْرَةَ.

REM. *d.* The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدْعَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِتْنَاش, إِحْدَاش, تَلَاتَّاش, تِسْعَاش, تَمَانَّاش, سَبْعَاش, سِتَّاش, خَمْسَاش, أَرْبَعَاش.

323. The cardinal numbers from 20 to 90 are :—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُّونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. *a.* ثَمْنُونَ, ثَلَاثُونَ and ثَمَانُونَ may also be written ثَمْنُونَ, ثَلَاثُونَ.

REM. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., وَنَ in the C nom., and ـَيْنَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. ـو, in the genit. and acc. ـى.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens ; חַמְשִׁים, עֶשְׂרִים, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for ān) ; Assy. *isrā*, *silasā*, *irbā*, *hansā* ; Æth. *'esrā*, *salasā*, *'arbē'ā*, *hamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and* ; as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined ; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

- A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as نَيْفٌ وَعِشْرُونَ *twenty and odd*; but بُضْعٌ and بُضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

B	100.	مِائَةٌ	600.	سِتُّ مِائَةٍ
	200.	مِائَتَانِ	700.	سَبْعُ مِائَةٍ
	300.	ثَلَاثُ مِائَةٍ	800.	ثَمَانِي مِائَةٍ
	400.	أَرْبَعُ مِائَةٍ		ثَمَانِ مِائَةٍ
	500.	خَمْسُ مِائَةٍ	900.	تِسْعُ مِائَةٍ

- C REM. *a.* For مِائَةٌ (Æth. ጠገት: *me'et*, Heb. מֵאָה, Aram. מֵאָה, Vulg. Assyr. *mā*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٍ, and more recently مِئَةٍ. The dual مِائَتَانِ is written occasionally مِائَتَانِ, and hence in poetry مِائَتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِائِي; the forms مِئُونٌ, مِئِينٌ (like مِئُونٌ from سَنَةٌ *a year*), and مِئِي (with the article, الْمِئِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kor'an. The ى was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ى (5).

- D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثُمِائَةٍ. [In this case we find often in manuscripts ثَمَانِمِائَةٍ i.e. ثَمَانِ مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثُمِائَةٍ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةٌ سَنَةٍ.

326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ أَلْفٍ	300,000. ثَلَاثُمِائَةِ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ	400,000. أَرْبَعُمِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدَ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةَ أَلْفِ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أُلُوفٌ, أَلَاْفٌ, and أَلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفٌ دِرْهَمٍ, ثَلَاثَةُ أَلْفِ دِرْهَمٍ. [The plural أَلْفٌ is only used in the combination ثَلَاثَةُ أَلْفِ, but أَلَاْفٌ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أُلُوفٌ and مِئُونَ, are only employed of indefinite numbers, *thousands*, *hundreds*. D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ أَلْفِ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ أَلْفٍ.

A

2. *The Ordinal Numbers.***328.** The ordinal adjectives from *first* to *tenth* are :—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى <i>the first.</i>		سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
	ثَانٍ	ثَانِيَةٌ <i>second.</i>		سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
	ثَالِثٌ	ثَالِثَةٌ <i>third.</i>		ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
B	رَابِعٌ	رَابِعَةٌ <i>fourth.</i>		تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
	خَامِسٌ	خَامِسَةٌ <i>fifth.</i>		عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

REM. *a.* أَوَّلٌ stands for أَوَّلٌ or أَوَّلٌ, أَوَّلَى for أَوَّلَى or أَوَّلَى, according to the superlative form أَفْعَلُ, f. فُعْلَى, from the rad. أَوَّل or أَوَّل. Its plurals are : أَوَّلُونَ, أَوَّلَاتُ, أَوَّلِي, and أَوَّلِي. C أَوَّلٌ for the masc.; أَوَّلَى (rarely أَوَّلَى) for the fem.*

* [If أَوَّل is used as a noun, it takes the tènwin, as in the verse of the *Nakāid* (f. 182 *b*) quoted by Wright on the margin, لَهُمْ أَوَّلٌ يَعْلُو عَلَى كُلِّ أَوَّلٍ *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا (حَدِيثًا) *he left him neither past (قَدِيمًا) nor present (حَدِيثًا)*. The fem. plur. occurs in the phrase هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا *they are the first to enter, the last to leave*, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 *seq.*); likewise the adverb أَوَّلًا (as in أَوَّلًا وَآخِرًا) for the correct أَوَّلٌ *formerly*. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا *I met him in a year before*, as some say instead of لَقِيتُهُ عَامًا أَوَّلًا *last year* (comp. Lane s. v. عَام). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, ثَانِيًا; in the acc. ثَانِيًا, construct state and with the art. الثَّانِي, ثَانِيًا. And so with the rest; ثَالِثٌ, الثَّالِثُ, etc.

REM. c. Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سِتٌّ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثٌ [and خَامٍ for خَامِسٌ].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَةٌ عَشْرَةٌ <i>eleventh</i> .
ثَانِي عَشَرَ	ثَانِيَةٌ عَشْرَةٌ <i>twelfth</i> .
ثَالِث عَشَرَ	ثَالِثَةٌ عَشْرَةٌ <i>thirteenth</i> .
رَابِع عَشَرَ	رَابِعَةٌ عَشْرَةٌ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَّالِثُ عَشْرَةٌ, الثَّانِيَةُ عَشْرَةٌ. For الثَّانِي عَشَرَ and الحَادِي عَشَرَ we may say الثَّانِي عَشَرَ and الحَادِي عَشَرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثُ عَشَرَ; in which case الحَادِي (الثَّانِي) is the nom. and genit., الحَادِي (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ, عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

C

D

- A **الرَّابِعُ وَالْعِشْرُونَ** (acc. **الرَّابِعَ وَالْعِشْرِينَ**) *the twenty-first*, **الرَّابِعُ وَالْعِشْرُونَ** *the twenty-fourth*.

[REM. Later writers use instead of these forms **حَادِي عَشْرِينَ**, **الرَّابِعُ عَشْرِينَ**, **الرَّابِعَ عَشْرِينَ**, **الرَّابِعَ عَشْرِينَ**, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

- 331.** The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as **قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ**, **قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ**, *he rose up once or twice; he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as **أَمَتْنَا اثْنَتَيْنِ**, *thou hast given us death twice, and thou hast given us life twice*, i.e. **أَحْيَاءَتَيْنِ** and **إِمَاتَتَيْنِ**. (b) By the noun **مَرَّةً**, and similar words, in the accus.; as **مَرَّةً** *once*, **مَرَّتَيْنِ** *twice*, **ثَلَاثَ مَرَّاتٍ**, or **ثَلَاثَ مِرَارٍ**, *thrice*; **ثَلَاثَ دَفْعَاتٍ**, *thrice*; **عِشْرِينَ كَرَّةً** *twenty times*; **بَارَةً وَأُخْرَى** *once and again*; etc.

- 332.** The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words **مَرَّةً**, **دَفْعَةً**, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. **جَاءَ ثَالِثًا** (i.e. **جَاءَ مَجِيئًا ثَالِثًا**), or **جَاءَ مَرَّةً ثَالِثَةً**, *he came a third time*; **جَاءَ الثَّالِثَةَ** (i.e. **جَاءَ الْمَجِيءَ الثَّالِثَ**), or **جَاءَ الثَّالِثَةَ**, *he came the third time*.

- 333.** The distributive adjectives are expressed by repeating the cardinal numbers once; or by words of the forms **فُعَالٌ** and **مَفْعَلٌ**,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اثْنَيْنِ اثْنَيْنِ A
جَاءُوا مَثَلَتْنِي, the people came two by two; جَاءُوا ثَلَاثَ ثَلَاثَ, or جَاءُوا مَثَلَتْنِي, they came three by three; مَرَرْتُ بِقَوْمٍ مَثَلَتْنِي وَثَلَاثَ I passed by a party of men, (walking) by twos and threes; فَانْكَحُوا مَا طَابَ لَكُمْ مِنْ فَانْكَحُوا مَثَلَتْنِي وَثَلَاثَ وَرُبَاعَ then marry what pleaseth you of women, two and three and four at a time. The most common words of the forms ثَلَاثُ B
مَثَلَتْنِي, ثَلَاثُ (for مَثَلَتْنِي); ثَلَاثُ, مَثَلَتْنِي; and مَثَلَتْنِي, مَثَلَتْنِي; but the formation is admitted [by some] up to 10 [; the best authorities mentioning only عَشَارُ].

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers; e.g. مَثَلَتْنِي twofold, double, dualized; مَثَلَتْنِي threefold, triple, triangular; مَثَلَتْنِي fourfold, square; مَثَلَتْنِي fivefold, pentagonal; etc. Single or simple is مَفْرَدٌ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form ثَلَاثِي; as ثَلَاثِي biliteral; ثَلَاثِي trilateral, three cubits in length or height; ثَلَاثِي quadrilateral, four spans or cubits in height, a tetrastich; ثَلَاثِي quinqueliteral, five spans in height; etc.

336. The *fractions*, from a third up to a tenth, are expressed by D words of the forms ثَلَاثِي, ثَلَاثِي, and ثَلَاثِي, pl. ثَلَاثِي; as ثَلَاثِي, ثَلَاثِي, or ثَلَاثِي, pl. ثَلَاثِي, a third; ثَلَاثِي, ثَلَاثِي, or ثَلَاثِي, pl. ثَلَاثِي, an eighth.—[The form ثَلَاثِي is exclusively employed for a fourth مَثَلَتْنِي and a tenth مَثَلَتْنِي, together with ثَلَاثِي, ثَلَاثِي and ثَلَاثِي, ثَلَاثِي or ثَلَاثِي. According to Zamahsari, Faik ii. 659 the form ثَلَاثِي never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) ثَلِيْثٌ and خَمِيْسٌ. D. G.] *A half* is نَصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَص), or نَصِيْفٌ, pl. أَنْصَافٌ.—The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً, *three parts out of twenty*, $\frac{3}{20}$; [نَصْفٌ نَصْفٌ وَثُلُثٌ; نَصْفٌ وَسُدُسٌ; نَصْفٌ وَرُبْعٌ; عَشْرُ الْعَشْرِ; $\frac{1}{20}$; عَشْرُ الْعَشْرِ; $\frac{1}{100}$; نَصْفٌ وَثُلُثٌ وَنَصْفٌ عَشْرٌ; $\frac{53}{60}$; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. 𐤀𐤍𐤏𐤍 a *third*, “*rubu*,” רַבִּעַ a *fourth*, חֲמִישׁ a *fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فَعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اَلثَّلَاثُ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَبٌّ, as اَلْغَبُّ اَلثَّلَاثُ, or حُمَّى اَلْغَبِّ, *the tertian fever*.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, D the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, اَسْمَاءُ اَلْاِشَارَةِ, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is ذَا, *this, that*.

A

	Masc.	Fem.
Sing.	ذَا	(ذِهِ, ذِهِ, ذِي); (تِهِ, تِهِ, تِي).
Dual. Nom.	(ذَانِ) ذَانِ	(تَانِ) تَانِ.
Gen. Acc.	(ذَيْنِ) ذَيْنِ	(تَيْنِ) تَيْنِ.
Plur. comm. gen.	أُولَى, أُولَا, أُلَى	أُولَا or أُولَا.

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in أُولَى and أُولَا is always *short*, *و* being merely scriptio plena. In this way أُولَى can be distinguished in verse from أُولَى, the fem. of أَوَّل, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish أُلَى and أُولَا from إِلَى and إِلَا.

C

REM. b. The diminutive of ذَا is ذَيَّا, f. تَيَّا; du. ذَيَّانِ, f. تَيَّانِ; pl. أُولَيَّا, أُولَيَّا.

REM. c. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. *דו*, Phœn. *ד* and *דא*, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (דו)	ذَات (דא).
Gen.	ذِي	ذَات.
Acc.	ذَا	ذَات.
Du. Nom.	ذَوَا	ذَوَاتَا (דאָטאָ).
Gen. Acc.	ذَوِي	ذَوَاتِي (דאָטע).
Plur. Nom.	أُولُو or أُولُو, ذَوُو (דאָס)	أُولَات or أُولَات, ذَوَات.
Gen. Acc.	أُولَى or أُولَى, ذَوِي	أُولَات or أُولَات, ذَوَات.

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—
The form **أَذْوَاءَ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of el-Yèmen, as **ذُو الْكَلَاعِ**, **ذُو رُعَيْنٍ**, **ذُو نَوَاسٍ**, **ذُو يَزَنَ**, etc. These are called **أَذْوَاءَ**, formed as if from a singular **ذَوَى**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ** ; **كُنَّ**, **كُنَّ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكِ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمْ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَآئِكَ *) <i>that</i> .	ذَاكِ , تِيكَ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	ذَاكِ .
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ .
Plur. comm. gen.	أُولَآئِكَ or أُولَآكَ	أُولَآئِكَ or أُولَآكِ .

* [Some say that **ذَآئِكَ** is a mispronunciation for **ذَآئِكَ**.]

REM. *a.* The *u* is short in **أُولَٰكَ** and **أُولَٰئِكَ**, just as in **أُولَى**, **أُولَٰئِ**, and **أُولُو** (§ 340, rem. *a*, *c*).

REM. *b.* The diminutive of **ذَاكَ** is **ذِيَاكَ**, f. **تِيَاكَ**, etc.

343. By inserting the demonstrative syllable **ل** before the pronominal suffix, we get a longer form **ذَالِكَ** or **ذِلِكَ** (often written **ذَلِكْ**, § 6, rem. *a*).

B

	Masc.	Fem.
Sing.	ذَلِكْ <i>that</i> .	تَالِكَ (تَالِكْ).
Du. Nom.	ذَانِكَ	تَانِكَ .
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ .
Plur. comm. gen.	أُولَٰئِكَ or أُلَٰئِكَ .	

REM. *a.* **تَلِكْ** is a contraction for **تِيلِكْ**. In the dual, **ذَانِكَ**, **تَانِكَ**, stand for **ذَانِلِكَ**, **تَانِلِكَ**; and **ذَيْنِكَ**, **تَيْنِكَ**, for **ذَيْنِلِكَ**, **تَيْنِلِكَ**. The plur. is rare, **أُولَٰكَ** or **أُولَٰئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **تَانِكَ**, as the dual of **ذَاكَ**, the second *n* being in their opinion merely corroborative.

REM. *b.* Some grammarians assert that there is a slight difference of meaning between **ذَاكَ** and **ذَلِكْ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

D

REM. *c.* The syllable **ل** must not be mistaken for the preposition **ل** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. *d.* The diminutive of **ذَلِكْ** is **ذِيَالِكَ**, f. **تِيَالِكَ**. [A com-

- A pound of ك and ذِكْ (comp. § 340, rem. d) is كَذِلكْ so, in like manner*.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذَلِكْ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَازَاكَ.

B	Masc.		Fem.
	Sing.	هَذَا <i>this</i> .	هَذِي (هَذِهِ), هَذَاتِ, هَاتَا, هَاتِي, هَاتِهِ.
	Du. Nom.	هَذَانِ	هَتَانِ or هَاتَانِ
	Gen. Acc.	هَذَيْنِ	هَتَيْنِ or هَاتَيْنِ
C	Plur. comm. gen.	هَؤُلَاءِ or هَؤُلَا	هَؤُلَاءِ or هَؤُلَا

In like manner, هَازَاكَ or هَازَاكَ, fem. هَاتِيكَ, هَاتَاكَ, etc.

REM. a. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!* Heb. הֵן.

REM. b. In the dual some say هَذَانِ, with double *n*.—The diminutive of هَذَا is هَذِيَّا, f. هَاتِيَّا, pl. هَؤُلِيَّا; of هَازَاكَ, هَازِيَّاكَ, pl. هَازِيَّاكَ.

- D هَؤُلِيَّاكَ. [By prefixing هَا to كَذَا is formed هَازَاكَ *thus*.]

[REM. c. To these demonstratives belong also ذَيْتٌ and وَذَيْتٌ and كَيْتٌ and وَكَيْتٌ, *thus and thus, so and so, such and such things*, for which we also find ذَيْتٌ and وَذَيْتٌ, كَيْتٌ and وَكَيْتٌ (rarely ذَيْتٌ and وَذَيْتٌ) and for the former ذِيَّةٌ and وَذِيَّةٌ, for the latter ذِيَّةٌ and وَذِيَّةٌ. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذِلكْ is كَاكَ used by the poet ʿġ-Sānfarā, as quoted in the *Hamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Ḥarīrī, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article اَلْ—called by the Arabs اَدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْاَلِفُ وَاللَّامُ *the êlif and lām*, [or حَرْفُ] لَامُ *[or حَرْفُ]* اَللَّامُ *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هَمْزَةُ الْوَصْلِ, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *to-day*, اَلْآنَ *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called اَللَّامُ لِتَعْرِيفِ الْجِنْسِ, or simply لَامُ الْجِنْسِ, as اَهْلَكَ النَّاسَ اَلرَّجُلُ *dīnār and dirhem bring men to perdition*, C اَلْخَيْرُ مِنَ الْمَرْأَةِ *man is better than woman*; if indicating a particular individual it is called اَللَّامُ لِتَعْرِيفِ الْعَدِيدِ, or simply لَامُ الْعَدِيدِ.]

REM. b. Some grammarians regard the êlif as an integral part of the article, and say that it was originally اَلْ (with اَلِفُ الْقَطْعُ, of the same form as اَلْ, gradually weakened to اَلْ. But sometimes the Arabs suppress the l, saying for instance لَحْمٌ for اَلْأَحْمَرُ (comp. Vol. ii. § 242, footnote). D

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, § 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَةِ *he who does not cease to be grateful for what is with him (or for what he has)*, where الْمَعَةُ = اَلَّذِي مَعَهُ; اَلَّذِينَ مِنَ الْقَوْمِ الرَّسُولُ اَللَّهُ مِنْهُمْ *of the people of whom is the Apostle of God*, where اَلَّذِينَ = اَلَّذِينَ مِنَ الْقَوْمِ الرَّسُولُ اَللَّهُ; اَنْتَ بِالْحَكَمِ التُّرَضَى حُكُومَتَهُ رَسُولُ اَللَّهِ *thou art not the judge*

- A whose sentence is approved, where $\text{الَّذِي تُرْضَى} = \text{التُّرْضَى}$. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. d. أَل is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. ה , for הָ . In South Arabia أَم was (and even still is) used for أَل , but without assimilation; as $\text{لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامُ}$ *fasting in journeying is not (an act) of piety*; $\text{يَرْمِي وَرَأْيِي بِأَمْسَهِمْ وَأَمْسَلِمَهُ}$ *he casts (standing) behind me with arrow and stone*; for الْبِرِّ , الصِّيَامِ , السَّفَرِ , بِالسَّهْمِ , and وَالسَّلِمَةِ .

B

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

- (1) الَّذِي *who, which, that*; fem. الَّتِي .
 (2) مَنْ *he who, she who, whoever*;
 C مَا *that which, whatever*.
 (3) أَيُّ *he who, whoever*; fem. أَيَّةُ *she who, whoever*.
 (4) أَيُّمَنْ *every one who, whosoever*;
 أَيُّمَا *everything which, whatsoever*.

- REM. أَيُّمَنْ , أَيُّمَا , أَيُّ , أَيَّةُ , and their compounds, مَنْ , مَا , are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

D

347. The conjunctive الَّذِي is compounded of the article أَل , the demonstrative letter ل (see §§ 343 and 345), and the demonstrative pronoun ذَا , or ذُو (§ 340, rem. c). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِ; الَّذِي	الَّتِي; الَّتِ; الَّتِي	
	(الَّذِي; الَّذِي)	(الَّتِي; الَّتِي)	
Du. Nom.	الَّذَانِ (الَّذَانِ; الَّذَانِ)	الَّتَانِ (الَّتَانِ; الَّتَانِ)	B
Gen. Acc.	الَّذَيْنِ (الَّذَيْنِ; الَّذَيْنِ)	الَّتَيْنِ (الَّتَيْنِ; الَّتَيْنِ)	
Plur.	[الَّذَى]; الَّذِي; الَّذِينَ	الَّلَاتِ; اللَّاتِ; اللَّاتِ	
	Nom., [الَّذُونَ]; اللَّاءِ	اللَّوَاتِ; اللَّوَاتِ; اللَّوَاتِ	
	Gen. Acc., اللَّائِنِ	اللَّاءِ; اللَّاءِ; اللَّاءِ	
	*الَّوَلَى or اللَّوَلَى	الَّوَلَى or اللَّوَلَى	C

REM. *a*. الَّذِي, الَّتِي, and الَّذِينَ, are written defectively, because of their frequent occurrence, instead of الَّذِي, الَّتِي, and الَّذِينَ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is اللَّي or اللَّي.

REM. *b*. The tribe of Hudèil (هُذَيْل), according to the Arab grammarians, used الَّذُونَ in the nom. plur. masc., الَّذِينَ in the gen. D and acc. This الَّذُونَ must, of course, at one time have been universally employed as the nom., الَّذِينَ being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to as-Şabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only اللَّي, the article sufficing to distinguish it from the prepos. إِلَى. Comp. § 340, rem. *a*. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سَنِينَ*, has everywhere usurped the place of the direct form *سَنُونُ*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَوُونَ*, gen. and acc. *الَّذَيْنِ*, and *الَّذَوُو* are also said to occur.

- REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*, fem. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذِي*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّذِيَّ*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتِ*, *الَّذِيَّاتِ*. The forms *الَّذِيَّ*, *الَّذِيَّ*, are vulgar and incorrect.

- REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayyî* (طَيِّئ), employ *ذُو* (Heb. *זו*, Aram. *זו*, Æth. *H = za*). It is then either wholly *indeclinable*, which is more usual; as *فَحَسْبِيَ مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا* then enough for me of that which is with them (of their property) is what suffices me, for *مِنْ الَّذِي* (*كَفَانِيَا* in rhyme for *كَفَانِيَا*); *لَأَنْتَحِينَ لِلْعَظْمِ ذُو أَنَا عَارِقُهُ* I will set to work in earnest on the bone which I am gnawing (on the satire which I am meditating), for *الَّذِي* (*عَارِقُهُ* in rhyme for *عَارِقُهُ*); *وَبِئْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ* and my well which I dug and which I lined (or cased), for *الَّتِي* and *وَالَّتِي*; [*وَالَّتِي فِي السَّمَاءِ*] *no! by Him whose residence is in heaven*, 'Agānī xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.	A
Du. Nom.	ذَوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذَوُو	ذَوَاتُ	
Gen. Acc.	ذَوَى	ذَوَاتُ (ذَوَاتِ)	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمِكُمُ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for لا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ دُو بُدَّ مِنْ ذِي حَكَمِ الْأَمِيرِ (l. 9, 11) you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἡτις, ὅ,τι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْصُولٌ) as الَّذِي, or indefinite (مَوْصُوفٌ), مَنْ signifying in the latter case *one who*, مَا *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun أَيُّ, fem. أَيَّة, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አይ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አይተ: ('aytē) *where?* አይ: ('ēfō) *how?* Syr. أَيْ where? أَيْ who? أَيْ how long? etc.

- A **350.** Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whosoever*, **أَيُّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيُّمَا**; acc. **أَيُّمَنْ**, **أَيُّمَا**.

(b) *The Interrogative Pronouns.*

- 351.** It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **أَلَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَيْفَ** or **كَايْنُ**], *how much* [or *many*], which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْأَخْبَارِ**); but never conjunctive.

- C REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَلَامَ**, **إِلَامَ**, (**عَنْ مَ**, **مِنْ مَ**), **عَمَّ**, **مِمَّ**, **فِيْمَ**, **لِمَ**, **بِمَ** (apart); e.g. **حَتَّى مَ**, **عَلَى مَ**, **إِلَى مَ** (**حَتَّامَ** (better **حَتَّى مَ**)). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bíma*, *'ilá ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِمُ** and **لِمُ**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **بِمَهُ**, **عَمَهُ**, **حَتَّامَهُ**, etc. Similarly we find **فَمَهُ** for **فَمَا** *what then?* and **كَيْمَهُ** *that what? for what purpose?* as when one

* [Rather, “is usually shortened.” Zamahsari, *Fāik*, ii. 159 calls it “the commoner” form (**الْأَشْيَعُ**). The grammarians of the school of Basra say that it must always be shortened in prose; in poetry the *èlif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says قَصَدْتُ فَلَانًا *I went to (the house of) so and so, to which you* A
rejoin كَيْمَهُ, and the answer is كَيْ أَحْسَنَ إِلَيْهِ *that I might do him*
a kindness. [The shortening of مَا takes place also in such sen-
tences as مَجِئَءَ مَرَجِئَتْ *in what manner did you arrive?* and
مِثْلُ مَرَأَتِكَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come, or I have seen some one,* and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنِى	مَنْه (مَنْتْ).
Acc.	مَنَا	
Du. Nom.	مَنَاو	مَنْتَان (مَنْتَان).
Gen. Acc.	مَنِين	مَنْتَيْن (مَنْتَيْن).
Plur. Nom.	مَنْوون	
Gen. Acc.	مَنِين	مَنْات.

REM. a. Only a poet could venture to say أَتَوْا نَارِي فَقُلْتُ *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun مَا *what?* is never declined
under any circumstances. D

[REM. c. From مَنْ is formed the relative adjective مَنِى, with
the article الْمَنِى (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنِين, the plural الْمَنِين.]

353. The interrogative pronoun أَيُّ, fem. أَيَّة, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the tènwin (§§ 315, a,
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A **أَيُّ كِتَابٍ** *which book* (lit. *quid libri*)? gen. **أَيِّ كِتَابٍ**, acc. **أَيَّ كِتَابٍ**;
أَيُّ عَيْنٍ *which eye or fountain?* **أَيُّ الْمَرَاتَيْنِ** *which of the two women?*
أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as **أَيَّةُ أُكْلَةٍ** *whatever morsel* (el-Mubarrad 86, l. 17) and **أَيَّةُ أَنْثَى** *which female?* (Dīw. Hudēil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem. **أَيُّهُنَّ** or **أَيُّهُنَّ** *which of them?* meaning women, the latter being the

- B more common. When standing alone, or used like **مَنْ** in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. **أَيُّ** or **أَيْ**, gen. **أَيِّ** or **أَيْ**, acc. **أَيَّا**; fem. **أَيَّة**.

Dual masc., nom. **أَيَّانُ**, gen. acc. **أَيَّيْنِ**; fem., nom. **أَيَّتَانُ**, gen. acc. **أَيَّتَيْنِ**.

Plur. masc., nom. **أَيُّونُ**, gen. acc. **أَيَّيْنِ**; fem. **أَيَّاتُ**.

- C In **أَيُّ** and **أَيْ** the final vowel is said to be obscurely sounded or slurred (**الرَّوْمُ**).

REM. a. With the suffixes **أَيُّ** is sometimes shortened into **أَيَّ**, as **أَيَّاهُمَا**, for **أَيَّاهُمَا**, *which of the two?* and so in [the interrogative **أَيَّاهُ** *what?* for **أَيَّاهُ**, as **أَيَّاهُ تَقُولُ** *what dost thou say?* and] the vulgar interrogative **أَيَّاهُ** *what?* for **أَيَّاهُ**.

- D REM. b. Instead of **أَيُّ** with [a following noun in the genitive or] a suffix, the more general and indefinite **أَيَّاهُ** is sometimes used; as **أَيَّاهُ أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا**, *which is dearer to you, he or I?* in which example **أَيَّاهُ** stands for **أَيَّاهُ**, *which of us?*

REM. c. From **أَيُّ** are formed the relative adjective **أَيَّاهُ** *from what place?* (see Lane, art. **أَيَّاهُ**, p. 134 c), and the compound **كَيْفَ** or **كَيْفَ** (also written **كَيْفَ** or **كَيْفَ**, **كَيْفَ** or **كَيْفَ**, **كَيْفَ** or **كَيْفَ**, **كَيْفَ** or **كَيْفَ**) (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صَفَة), and are therefore called مَوْصُوفَة (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي something which I have, B or an adverb as مَنْ هُنَاك somebody here, or a qualificative clause, as مَنْ قَالَ one who says. *Comp. Vol. ii.* § 172, rem. a.

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣḍar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّة (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّة (Vol. ii. § 6), or in reference to time as مَا الدَّيْمُومَة or مَا الزَّمَانِيَّة (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيْنَمَا wherever, حَيْثُمَا wherever, whenever, مَهْمَا whatever; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّة (Vol. ii. § 36, rem. d); with the same effect it is added to كَيْتَ, عَلَّ and لَعَلَّ (*ibid.* rem. f) and to رَبَّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِبْهَامِيَّة D (Vol. ii. § 136 a, rem. e); added to the affirmative ج it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions مِنْ, عَنْ, and بِ without affecting their regimen, and is then called مَا الْمَزِيدَةُ or مَا الزَّائِدَةُ (Vol. ii. § 70, rem. *f*). In like manner it is also put after رَبِّ (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. فُلَانٌ, fem. فُلَانَةٌ (§ 309, *b*, δ , rem. *b*), as كِنَايَاتُ عَنْ أُسَامَى, stand for names of persons, like δ , η δεινα, *so and so*, *M.* or *N.* ;
- B as أَلا قَاتَلَ اللَّهُ الْوُشَاةَ وَقَوْلُهُمْ فُلَانَةٌ δ δεινα τοῦ δεινός, أَضَحَّتْ خَلَّةٌ لِفُلَانٍ, *O may God curse all talebearers and their saying* “*So and so has become a sweetheart of so and so.*” Syr. هُكَّة, fem. هُكِيَّة, Heb. הֶלְלָהּ. In speaking of animals, الْفُلَانُ and الْفُلَانَةُ are employed, as رَكِبْتُ الْفُلَانِ *I rode on such and such a one.*—هَنْ *a thing*, and its fem. هَنَّة, are similarly used for substantives of the class
- C أَسْمَاءُ الْجِنْسِ (§ 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حَرْفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَرِّ, *the particles of attraction*, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, *the particles of depression*, and حُرُوفُ الْإِضَافَةِ, *the particles of annexation or connection*, because the

distinctive vowel of the genitive (*i*), and consequently the genitive A itself, is called **الْخَفْضُ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

(a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**: *ba*). **بِلا**, *without*, is a compound of **ب** with the negative **لا**. Comp. Vol. ii. § 56, rem. c.]

(b) **ت** *by*, in swearing, as **تَالله** *by God!* *

(c) **ل** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**, Æth. **ለ**: *la*).

(d) **و** *by*, in swearing, as **وَالله** *by God!*

C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ**, **هُمَا**, **هُنَّ**, **هُم**, is changed after **ب** into kèsra; as **بِهِ**, **بِهِمَا**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

REM. b. The kèsra of the prep. **ل** passes before the pronominal suffixes into fèṭḥa; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

* [**ت** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **بَحِين** (= **لَاتَ حِين**?) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيُّمَنَ الله**, Vol. ii. § 62, rem. b. I take the **و** in **وَالله** and the **وَأَوْرَبَّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

- A REM. c. **כְּ**, *as, like* (Heb. Aram. **כְּ**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms B in the accus. sing., determined by the following genitive, and they consequently end in fèṭḥa without tènwin (ـَ).

358. The separable prepositions of the first class are:—

- (a) **إِلَى** *to* (Heb. **אֶלְ**, **אֵלַי**).
- (b) **حَتَّى** *till, up to, as far as* (Heb. **עַד**, Æth. **ከስከ**:). A dialectic variety is **عَتَّى**.
- C (c) **عَلَى** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **עַלְ**, **עָלַי**, Aram. **עַל**, **عَلَا**).
- (d) **عَنْ** *from, away from, after, for*.
- (e) **فِي** *in, into, among, about*.
- (f) **لَدُنْ**, or **لَدَى** (**لَدَا**), *with* (penes, apud). Rarer forms are: **لَدُ**, **لَدْ**, **لَدُ**, **لَدْ**, **لَدُنْ** (**لَدُنْ**), **لَدُنْ** (**لَدُنْ**), **لَدُنْ** (**لَدُنْ**), **لَدُنْ** (**لَدَا**), **لَدُنْ**.
- D (g) **مَعَ** *with* (Heb. **עִם**, Syr. **حَمَا**); dialectically **مَعْ**, which becomes in the waṣl **مَعَ**.
- (h) **مِنْ** *of, from, on account of* (Heb. Aram. **מִן**, **مِنْ**, Æth. **ከምና**: 'emna, or **ከም**: 'em). See § 20, d.
- (i) **مُنْذُ**, or **مُذْ**, *from a certain time, since* (compounded of **مِنْ** and **ذُو**, *ex quo*; see § 347, rem. e and comp. **מִן־דֵּי**, Ezra v. 12). Rarer

forms are : مُنْذُ, مِنْذُ, مِذُ, and مُذُ. In the *wasl* مُذُ usually becomes A مُذُ (§ 20, *d*), rarely مِذُ or مُذُ.

REM. *a.* إِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation إِلَى, عَلَى, and لَدَى (compare يَلِي and يَلِي); as لَدَيْهَا, إِلَيْكُمْ, عَلَيْهِ, إِلَيْهِ. The damma of the suffixes of the 3d pers. passes after the diphthong into kèsra, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., -يَ (orig. -يَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي B into فِيَّ. See § 317, rem. *a*.

REM. *b.* The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَنْ مَنْ or مِنْ, etc. (see § 14, *b*).

REM. *c.* When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مِلْ, and عَلَى آلْ into عَلْ; as مِلْمَالٍ, or مِلْ مَالٍ, for مِنْ أَلْمَالِ; عَلَى أَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: أَمَامَ before (of place); بَيْنَ between, among (بَيْنَ); بَعْدَ after (بَعْدَ), dimin. تَجَاهَ or تَجَاهَ, D تَحْتِ under, beneath (تَحْتِ), dimin. تَلْقَاءَ, تَلْقَاءَ over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. دُونِ; عِنْدَ (also عِنْدَ, which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (apud, penes, Fr. chez; [عِنْدَ]); [عِنْدَ do.]; عَوْضَ instead of, for; فَوْقَ above, dimin. فَوْقَ; قَبْلَ before (of time, قَبْلَ),

- A dimin. قُبَيْلٌ ; قَدَّامٌ *before* (of place, קִדָּם) ; وَرَاءٌ *behind, after, beyond* ; وَسَطٌ *in the middle, among*. These are all, as before said, the construct accusatives of nouns ; such as بَيْنٌ *interval*, حَوْلٌ *circumference*, etc.

B. THE ADVERBS.

- 360.** There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable ; the second class of *indeclinable nouns* ending in *u* ; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are :—

- (a) اَ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. אֲ) ; [comp. § 21, *d*]. The form هَ occurs dialectically, for example in هَمَّا *nonne?* for أَمَّا (see § 362, *h*), هَذَا الَّذِي, for أَذَا الَّذِي, *is this he who—?* [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اَ is followed by another èlif with hèmza, an ا is inserted between the two hèmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following èlif is pronounced with kèsra, it is converted into ي with hèmza, as أَأَنْتَ, أَئِنَّكَ.]

- D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَمُ اللَّهُ, *God will suffice thee against them*. It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סוֹף, هَهُنَا, *end*), [and is called حَرْفُ التَّنْفِيسِ *the particle of amplification*].

(c) لَ, affirmative, *certainly, surely*. This may be (a) لَمْ جَوَابِ, *the la that corresponds to, or is the complement of, an oath*, as الْقَسَمِ, وَاللَّهِ لَفَعَلَنَّ by God, *I will certainly do (it)* ; خَرَجَ وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out ; (β) *الْلَامُ الْمُوْطِئَةُ لِلْقَسَمِ* the *la* that smooths A
the way for the oath, as the first *la* in *وَاللّٰهِ لَئِنْ أَكْرَمْتَنِي لَأُكْرِمَنَّكَ*
by God, if indeed you show me honour, I will certainly show you
honour ; (γ) *لَا مُجَوَابَ لَوْ وَلَوْ لَا* the *la* that corresponds to, or is the
complement of *lau* (if) and *lau-lā* (if not), as *لَوْ لَا فَضَّلَ اللَّهُ عَلَيْكُمْ*
وَرَحْمَتُهُ لَا تَتَّبِعْتُمُ الشَّيْطَانَ if it had not been for the goodness of God
towards you and His mercy, verily ye would have followed Satan ;
(δ) *لَا مُّ الْإِبْتِدَاءِ* the B
inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect,
as *لَا تَنْتَمِرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in
their breasts than God ; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy
Lord will judge between them on the day of the resurrection ; (ε) *الْلَامُ*
the distinguishing *la*, which is prefixed to the
predicate of *إِنَّ*, standing for *إِنَّ* [in order to
distinguish it from the negative *إِنَّ*], as *إِنَّ كُلَّ نَفْسٍ لِّمَا عَلَيْهَا حَافِظٌ* C
verily over every soul there is a guardian ; *وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ*
but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly ; confirming a previous statement, as
مَا قَامَ زَيْدٌ *أَجَلٌ* yes, (he has) ; *قَدْ أَتَاكَ زَيْدٌ* D
زَيْدٌ did not stand up, *أَجَلٌ* yes, (he did not) ; *ثَوْبٌ تَذْهَبُ*
أَجَلٌ yes, (I will). But in reply to an interrogation, it is better
to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo ! see ! behold !* *إِذَا* is used after *بَيْنَا*
and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zèid was standing, behold, he saw 'Amr ;

- A *فَبَيْنَمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ* for while (there has been) adversity, lo, prosperity has come round. *إِذَا*, called by the grammarians *إِذَا الْمُفَاجَأَةِ*, or *إِذَا الْفَجَائِيَّةِ*, that is to say 'idā indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ* I went out, and lo, Zèid was at the door; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* while we were in such and such a place, lo, Zèid came upon us.

[(c) *إِذَاكَ* or *إِذَاكَ* then.]

(d) *إِذْنًا*, or *إِذَا*, well then, in that case, if it be so. See § 367, b.

A rare dialectic form is *ذُنْ*.

(e) *أَلَا* nonne? Compounded of *أَ* (§ 361, a) and *لَا* not (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ*: (*وَإِنَّ*) *أَلَا إِنَّ* now surely.]

C [(f) *أَلَا* nonne? syn. of *هَلَّا*.]

(g) *أَمْ*, interrogative, an? *أَمْ أ* (Heb. *הֲ אִם*), *utrum an?*

(h) *أَمَّا* nonne? Compounded of *أَ* and *مَا* not. Dialectic varieties are *أَمْ*, *عَمَ*, *هَمَ*, *هَمَّا*, and *حَمَّا* or *حَمَى*. [*أَمَّا إِنَّ* truly, now surely.]

[(i) *إِمَّا* or *إِمَّا* in that case, then at least.]

[(k) *إِنْ* not, syn. of *مَا*, frequent in the Kōr'ān and in old poems.

D In later times it is only used in combination with the negative *مَا* as a corroborative, *مَا إِنَّ* not indeed (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) *إِنْ* verily, called the lightened 'in (*إِنْ الْمُخَفَّفَةُ مِنَ الثَّقِيلَةِ*) § 361, c, ε), usually without government.]

(m) *إِنَّ* certainly, surely, truly; literally lo! see! en, ecce (Heb. *הִנֵּה*, *הִנֵּה*, Syr. *ܐܝܢ*). It is joined to the accus. of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّي** A
(Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **هُ**
in this case often represents and anticipates a whole subsequent clause
(**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an
inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الْلَامُ الْمَزْحَلْفَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
in the compound **لَهُنَّ** for **لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only* (*dumtaxat*), [verily]. Compounded of
إِنَّ and **مَا**.

(o) **أَتَى** whence? [where?] how? [when? With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِي** yes, yea; always followed by an oath, as **إِي وَاللَّهِ** yes, by
God! This formula is sometimes shortened into **إِي اللَّهِ**, **إِيَّيَ اللَّهِ**, and
إِيَّيَ اللَّهِ. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ**
comes the vulgar **أَيُّوَهْ** [أيُّوَهْ].

(r) **إِيَّانَ** when? Dialectically also **إِيَّانَ**. It is a conjunction D
when it signifies *whenever*.]

(s) **أَيْنَ** where? **مِنْ أَيْنَ** whence? **إِلَى أَيْنَ** whither? **أَيْنَمَا** wherever
(Heb. **אֵינָם** in **אֵינָם**, **אֵינָם**, **אֵינָם**).

(t) **بَلْ**, nay, nay rather, not so, on the contrary, but (Heb.
בְּלָא, Phœn. **בל**). [When it is followed by a single word it is a
conjunction.]

(u) **بَلَى** yes, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zèid did not stand up*, **بَلَى** *yes, (he did)*.

(v) **بَيْنَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **ثُمَّ** [or **ثُمَّه**], in pause **ثُمَّه**, *there* (Heb. **שָׁמָּה**, **שָׁמָּה**, Syr. **لُحَى**).

B (x) **جَئِرَ**, sometimes **جَيْرَ**, *yes*.

(y) **فَقَطُ** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is really come*; **كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رُبَّمَا** in its two acceptations*].

D (aa) **قَطُّ** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **مَا رَأَيْتُهُ قَطُّ**, or **لَمْ أَرَهُ قَطُّ**, *I have never seen him*; [or in an interrogative sentence **هَلْ رَأَيْتُهُ قَطُّ** *did you ever see him?*][†]. Rarer forms are **قَطُ**, **قَطَّ**, **قَطْ**, **قَطِّ** and in pause **قُطُ**.

* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطُّ** in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

(cc) كَلَّا *not at all, by no means*, حَرْفُ الرَّدِّع the particle of repelling or averting; as رَبِّىْ أَهَانَنِىْ كَلَّا *my Lord hath humbled or despised me; by no means.*

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. לֹא, לֹ) the significations of the Heb. לֹא and אַל. B

(ee) لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنِّىْ, لَكِنَّا are used as well as لَكِنَّ. [When لَكِنَّ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمَّا *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمَا *why not?* syn. of أَلَا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מַתַּי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعِم, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ نَعَمْ *has Zèid stood up? yes, (he has)*; لَمْ يَقُمْ نَعَمْ *he has not stood up, yes, (he has not)*. Other forms are نَعِم, and more rarely نَعَام, and نَحْم.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هُهْنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هُنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَاهُنَا, هُهْنَا or هُنَا, هُنَاكَ, and هُنَاكَ.
- B **363.** The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, afterwards; تَحْتُ, مِنْ تَحْتُ, beneath; مِنْ عَلٍ above*; فَوْقُ, مِنْ فَوْقُ, above; قَبْلُ, مِنْ قَبْلُ, before; حَيْثُ where, مِنْ حَيْثُ whence, إِلَى حَيْثُ whither, حَيْثُمَا wherever; عَوَظُ (also عَوَظُ and عَوَظُ) ever, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارُكَ عَوَظُ, I will never leave you; لَا غَيْرُ or لَا غَيْرُ, in غَيْرُ, nothing else, only this; فَحَسْبُ enough, only; also فَحَسْبُ.

- 364.** The accusative is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, ever, with a negative, never; أَنْفًا just now, a little while ago; لَا أَفْعَلُهُ أَبَتَّةً decidedly, usually with a negative أَبَتَّةً I will not do it, decidedly; جَدًّا very, very much, extremely, placed after an adjective; جَمِيعًا together, of two or more; خَارِجًا outside, without; دَاخِلًا inside, within; رَوِيدًا [gently]; شِمَالًا to the left, يَمِينًا to the right; كَثِيرًا much, قَلِيلًا little; لَيْلًا by night, نَهَارًا by day;

* [On the various forms of this phrase see ʿEn-Nahḥās on 'Imrulkais Mo'all. p. 41. R. S.]

يَوْمًا *one day, once*; أَلَّآنَ *now, at present*; أَلْيَوْمَ *today* (Æth. **ṡ-ṡṡ**: A *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܝܚܝܢ**); مَعًا *together*; etc. To the same class belong the following adverbs:

[(a) **بِئِد** *except, but*.]

(b) **حِينَ** *when* (lit., *at the time of*—).

(c) **رُبَّمَا** [*often, but more usually*] *sometimes; perhaps*; lit., *O the quantity of that which*— (**رُبَّ** = Heb. **רַב**); [comp. Vol. ii. § 84, rem. c]. B

(d) **رَيْثَمَا, رَيْث** *whilst, during*.

(e) **سَوْفَ**, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end*.

(f) **لَا سِيَّمَا**, and, with the omission of the negative, **سِيَّمَا**, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are **لَا سِيَّمَا** and **لَا سِيَّمَا**.

(g) **كَيْفَ** *how?** C

[(h) **لَا مَحَالَةَ** *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with **لَا بُدَّ** like its synonym **لَا بُدَّ**.]†

(i) **وَحْدَ**, used only in connection with pronominal suffixes, as **وَحْدَهُ** *he alone*, **وَحْدَهُم** *they alone*. It is etymologically = **יְחַד**, but in sense = **בַּד** in **לְבַדוֹ, לְבַדָּם**.

[Here too may be mentioned the adverbial expressions **بَيْتَ بَيْتَ** lit., *tent to tent* or *house to house* in **هُوَ جَارِي بَيْتَ بَيْتَ** *he is my next-door neighbour*; **شَتَاتَ شَتَاتَ** *every morning and evening*; **صَبَاحَ مَسَاءَ** *in* D

* [On the derivation of **كَيْفَ** see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [**لَا جَرَمَ** (also **لَا ذَا جَرَمَ** and **لَا ذَا جَرَمَ**), *verily, truly*, seems to be compounded of **لَا** *nay* and the verb **جَرَمَ** *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

- A *sundry parties.* The rule is that when two nouns are made one, they lose their *tênwîn* and become indeclinable, ending in *fèṭḥa*, as *خُمْسَةٌ عَشْرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْصٌ بَيْصٌ* *straitness*. D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *אִמְשָׁ*, the *kèsra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَمْسٍ* and *الْأَمْسِ*.

- B Some of the Arabs used *مُذْ أَمْسٍ* instead of *مُذْ أَمْسٍ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—!* (rarely *لَيْتِكَ*), etc.; *لَعَلَّنِي* *perhaps I—* (rarely *لَعَلَّنِي*), *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *غَنَّ*, *لَعَنَّ*, *أَنَّ*, *رَغَنَّ*.

- C *رَغَنَّ*, *رَعَلَّ*, *لَوَنَّ*, *لَآنَ*, *لَغَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الْعَطْفِ* [or *الْعَوَاطِفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are :—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, and (Æth. **ⲱ** : *wa*, Heb. Aram. *וּ*, *ו*).

(b) *فَ* (*حَرْفُ عَطْفٍ*), or more exactly *حَرْفُ تَرْتِيبٍ*, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا***.

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوَلَا** means *nonne?* **أَفَلَا** *nonne igitur?*]

(c) **لِ**. This may be (a) **لَاْمُ الْأَمْرِ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطِبْ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the kèsr is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْلاْمُ النَّاصِبَةُ** *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ يَغْفِرْ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **لِنَكَيِّ**.

367. The most common separable conjunctions are:—

D

(a) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabarī* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **لَمَّا** *when*. D. G.]

A (b) **إِذَا** *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as **إِذَا** (§ 362, *d*), are connected with the obsolete noun **إِذ**, *time*, the genitive of which occurs, for example, in **حِينَئِذٍ** *at that time*, **يَوْمَئِذٍ** *on that day*. Compare Heb. **אֲזַי** and **אֲזַי**, Bibl. Aram. **אֲזַי**, Æth. **ደኑ ከ**: *now*, **ማኑ ከ**: *when?* [Compound **إِذَا مَا** *whenever*.]

B [(c) **أَمْ** *or*, as syn. of **أَوْ** in alternative questions.]

(d) **أَمَّا**, followed by **فَ**, *as for, as regards*; e.g. **أَمَّا السَّفِينَةُ فَكَانَتْ** *as for the ship, it belonged to poor men who worked on the sea*. The form **أَيْمًا** also occurs. Used twice or oftener, it corresponds to the Greek *μὲν—δὲ*.

(e) **أَنَّ** *that, so that, in order that (ut), that (quod)*. A dialectic variety is **عَنْ**. Compounds: **كَأَنَّ** *as it were, as if*; **لَأَنَّ** *that, in order that, because*; see *g*. Further: **أَلَّا** *that not (ut non, ne, quod non)*, comp. of **أَنَّ** and **لَا** (see § 14, *b*); **لِنَلَّا** *in order that not (ideo ne)*.—Like **כִּי** in Heb. and **ὅτι** in Gr., **أَنَّ** also serves to introduce direct quotations (**أَنَّ الْمَفْسِرَةَ** *the explicative 'an*), as **وَنُودُوا أَنَّ تِلْكَمُ** *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as **أَشَارَتْ إِلَيَّ أَنْ خُذْهَا** *she made a sign to me meaning Take her*.

(f) **إِنْ** [and **إِذَا**, conditional particle] (**حَرْفُ شَرْطٍ**) *if*, dialectically **وَإِنْ** *although (etsi)*, sometimes written **وَأَنَّ** or **وَانَّ**, to distinguish it from **وَإِنْ** *and if*, and hence called **إِنْ أَلْوَصِيَّةٌ**; compounded with **لَ** (§ 361, *c*), **لِنَ** *verily if, if indeed*; Aram. **אִן**, **אִן**; Æth. **ከመ**: *'ema*; Heb. **אִם**.—**إِلَّا**, compounded of **إِنْ** and **لَا**, (*a*) *if not*, in which case it stands for a whole clause; (*β*) **حَرْفُ اسْتِثْنَاءٍ** (exceptive particle), *unless*,

saving, except, but*, with a preceding negative, only. Heb. **אֲלֵכֶם**, A
 Aram. **ܐܠܝܟܝܡ**, **ܐܠܝܡܐ**; Æth. **አለ**: (*allā*) but.—**إِمَّا**, rarely **إِيْمَا** [or **أِيْمَا**],
 compounded of **إِنَّ** and **مَا**; . . . **وَإِمَّا** . . . **إِمَّا**, or . . . **أَوْ** . . . **إِمَّا**,
 either — or —.

(g) **أَنَّ** *that* (*quod*). It is followed by a noun or pronominal suffix
 in the *accus.*, but in the 1st pers. **أَنَا**, **أَنْتَى** are used as well as **أَنْتِي**,
أَنَا. The suffix **و** in this case often represents and anticipates a whole
 subsequent clause (**صَمِيرُ الْقِصَّةِ**, or **صَمِيرُ الشَّانِ**, *the pronoun of the story* B
 or *fact*). See § 362, m.—Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ**
because. See e.

(h) **أَوْ** or (*vel, sive*). Heb. **או**, Syr. **ܐܘ**.

(i) **ثُمَّ** (**فُمَّ**, **ثُمَّتْ**), *then, thereupon, next*; a **حَرْفُ**
تَرْتِيبٍ (§ 366, b), connecting words and clauses, but implying succession
 at an interval. [In genealogical statements **ثُمَّ** is often used (like the
 German *und zwar*) to indicate a transition from the general to the C
 more special, e.g. **حُدَيْفَةُ الذُّبْيَانِ ثُمَّ الْفَزَارِيُّ**, *Hudèifa of the tribe of*
Dubyān and of the subdivision Fazāra.] Connected with it is the
 adverb **ثُمَّ** (§ 362, w).

(k) **حَتَّى** *till, until, until that, so that*; identical with the pre-
 position, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

[(l) **عِنْدَمَا** *when* (syn. of **لَمَّا**).]

(m) **كَى** (**حَرْفُ تَعْلِيلٍ**), *a particle assigning the motive or reason* D
in order that, with the *Subjunctive*.—Compounds: **لِكَى** *in order that*,
كَيْلَا *in order that not*.

* **إِلَّا أَنْ** and **غَيْرَ أَنْ** are very often used in the sense of *but* =
لَكِنْ. D. G.]

- A (n) لَمَّا (also لَمَّا أَنْ) *after, when (postquam), [as, since (quoniam),]*
with the *Perfect*. [لَمَّا is also syn. with إِلَّا unless, especially after the
verbs that signify *to beseech*. D. G.]
- (o) لَوْ, hypothetical particle, *if* (Heb. לוֹ).—Compounds: لَوْلَا, لَوْلَمْ,
لَوْمًا, *if not*, [وَلَوْ *even though*].
- (p) مَا الدَّيْمُومَةِ مَا, *mā denoting duration*), *as long as*, with the
Perfect.
- B [(q) مَتَى and مَتَى (§ 362, ll) *when, whenever*.]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs أَصَوَاتٌ, *sounds* or *tones*. Some of those most commonly in use are: أَلِفُ اللَّيْدَاءِ) آ or ا; O! ho! يَا O! before nouns in the nomin. or accus. without the article; أَيُّهَا, or يَا أَيُّهَا, O! before nouns in the nomin. with the article; هَا lo! see! there! (see § 344); أَهْ, أَهْ, أَهْ, or أَهْ, أَهْ, أَهْ, أَوَاهُ, (أَوَاهُ), (أَوَاهُ), (أَوَاهُ), (أَوَاهُ), (أَوَاهُ), (أَوَاهُ), (أَوَاهُ), (أَوَاهُ); وَآءٍ woe! (Aram. וַי, Æth. ወደ: væ); وَيِّهَا, وَيِّهَا, come on! هَلَا, هَلَا, O! up! come! [Heb. חַי עָלֵי الصَّلَاةِ, as عَلِمَ, followed by حَيَّ]; حَيَّ, Aram. הַחַי, D come to prayer! in composition, حَيِّلًا or حَيِّل, حَيِّل or حَيِّل, with إِلَى or عَلَى, and also with ب (in the sense of هَيْتُ) هَيْتُ make haste, or الزَّمْ keep to, or ادْعُ call; هَلُمَّ here! here, bring here! (Heb. הִלַּם as הִלַּם here to us, הִלַּם שְׂהָדָאֵכֶם bring here your witnesses; [הִיבָתָ far from it!]; הַי, הַי, and הַי, הַי make haste; وَاه, وَاه, O!

excellent! bravo! بَخ, بَخ, بَخ, بَخ, بَخ, etc., *well done! bravo!* A
capital! اَخ, اَخ, اَف, اَف, اَف, اَف, اَف, اَف, اَف, اَف, ugh! faugh! fie!
 صَه, صَه, hush! silence! اِيَهَا be silent! give up! مَه, مَه, stop! give up!
 let alone! اِيَه, اِيَه, go on! proceed! say on!—Here too may be
 mentioned: (a) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَس; camels, هَيْد or هَيْد, حَوْبُ, حَاء; in making camels B
 kneel, اِيَخ or هِيَخ, نَخ; in calling camels to water, جَوْتُ; in driving
 sheep or goats, هُس; in calling a dog, قَوْس; in driving a dog away,
 هَج, هَج, هَجَا; (β) words imitative of cries and sounds; e.g. مَاء (the
 bleat of an antelope), غَاق (the croak of a raven), شَيْب (the sound
 made by the lips of a camel in drinking), طِيخ طِيخ (laughter), أَع, أَع C
 or هُع هُع (vomiting), طَاق (a blow), قَب (the stroke of a sword), طَق
 (the sound of a falling stone), طَق (the splash of a frog), etc.

REM. α. يَا is often written defectively; as يَرْسُولَ اللَّهِ *O Apostle of God!* يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 اِيَهَا has a feminine اَيْتَهَا, but the masc. form is often used even with
 feminine nouns.

REM. β. The noun that follows وَ [and يا oh!] not unfrequently D
 takes, instead of the usual terminations, the ending اَ, in pause اَ
 [called اَلْفُ التَّدْبَةِ]; as وَ زَيْدًا, or وَ زَيْدَاهُ, *Oh Zèid!* وَ أَمِيرَ
 الْمُؤْمِنِينَ *alas for the Commander of the Believers!* If the noun
 ends in ělif makṣūra (يَ), the يَ is changed into اَ, and a simple ه
 added, as وَ مُوسَاهُ, *Oh Moses!* though وَ مُوسِيَا or وَ مُوسِيَاهُ may
 also be used. Instead of اَ we sometimes find يَ, as وَ أَسْفَى, or
 وَ حَرْبَى, *Oh my grief!*

A REM. c. From **وَيْ** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْحٌ** and **وَيْلٌ**, whence we can say, for example, **وَيْحٌ لِّزَيْدٍ**, **وَيْحًا لِّزَيْدٍ**, **وَيْلٌ لَهُ**, **وَيْلًا لَهُ**, **وَيْلٌ لَهُ**, **وَيْحُهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِّلْمِ** or **وَيْ لِّلْمِ** is contracted into **وَيْلِمِهِ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْخٌ**.

B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِمِي**, dual **هَلِمَا**, plur. masc. **هَلِمُوا**, fem. **هَلُمِّنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the

C 2nd pers., **هَيْكَ**, or **هَيْك**, and is said to form a dual and plur., **هَيَّا**, **هَيُّوا**.—**هَآ** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَآكَهَا** *take her!* Or a hêmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَآء**, f. **هَآءِ**; dual **هَآؤُمَا**, plur. m. **هَآؤُمْ**, f. **هَآؤُنَّ**; as **هَآؤُمْ أَقْرَأُوا كِتَابِيَهٗ** *take, read my book*. Other varieties are: **هَآ** (like **هَبْ**), f. **هَآي**, etc.; **هَآء** (like **رَامِ**), f. **هَآءِي**, etc.; and **هَآءَكَ**, f. **هَآءِك**, etc.

PARADIGMS
OF THE
VERBS.

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلْنُ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنُ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلْنُ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلْنُ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ
C	Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلْنَ	يَقْتُلُنْ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلْنَ	تَقْتُلُنْ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلْنُ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m. قَاتِلْ	قَتُلْ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلْنُ	
	f. قَاتِلِيْهٖ		f. أَقْتُلِيْ	أَقْتُلِينَ	أَقْتُلْنِ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
			Plur. 2. m. أَقْتُلُوا	أَقْتُلْنَ	أَقْتُلُنْ	
			f. أَقْتُلْنِ	أَقْتُلْنَ		

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلْنُ
	f. قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلْنُ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلْنُ
	f. قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلْنِ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلْنُ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
	f. قُتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلَنَّ	يُقْتَلْنُ
	f. قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَانِ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلَنَّ	تُقْتَلْنُ
	f. قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَانِ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلَنَّ	نُقْتَلْنُ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m. جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرُقْ	فَرْقٌ
خَشَنَ (2. m. خَشَنْتَ)	يَخْشُنُ	اُخْشِنْ	خُشُونَةٌ
			خَشَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ تَقْتِيلَةٌ	قِتَالٌ مُقَاتِلَةٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتِلُ
Imperf.	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمَطَرَ	تَقَمَطَرَ	اِقْمِنَطَرَ	اِقْمَطَرَ
D Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقْمِنَطِرُ	يَقْمَطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	اِقْمِنَطِرْ	اِقْمَطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقْمِنَطِرٌ	مُقْمَطِرٌ
N. Verbi.	قَمِطْرَةٌ قَمِطَارٌ	تَقَمِطِرٌ	اِقْمِنَطَارٌ	اِقْمِطَرَارٌ

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اُقْتَتَلَ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يُقْتَتِلُ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلْ	اِقْتَتِلْ	اُقْتَتِلْ	اِسْتَقْتِلْ	اِقْتَالَ B
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَتِلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقَتَالٌ	اِقْتِمَالٌ	اُقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيَالٌ

اُنْقَتِلَ	اُقْتِتَلَ	اُسْتُقْتِلَ	C
يُنْقَتِلُ	يُقْتَتِلُ	يُسْتَقْتِلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ	مُسْتَقْتَلٌ	

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطَرَ	نُقِمِطَرَ	اُقْمِطَرَ	اُقْمِطَرَ	
Imperf.	يُقْمِطَرُ	يَتَقْمِطَرُ	يُقْمِطَرُ	يُقْمِطَرُ	
N. Pat.	مُقْمِطَرٌ	مُتَقْمِطَرٌ	مُقْمِطَرٌ	مُقْمِطَرٌ	

A

TABLE V. *a*. FIRST FORM OF THE

ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
B 2. m.	مَدَدْتُ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	f. مَدَدْتَ	تَمُدِّينَ	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
	Dual. 3. m. مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّن	يَمُدِّن
	f. مَدَدْنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَ	يَمُدِّنَانِ	...
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّن	تَمُدِّن
	f. مَدَدْتُنَّ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَ	تَمُدِّنَانِ	...
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن

D

*N. Ag.**N. Verbi.**Imperative.*

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدِّن	أَمُدِّن
	f. مَادَّةَ		f. [أَمُدِّي]	أَمُدِّن	أَمُدِّن
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّن	أَمُدِّن
			f. أَمُدِّنَ	أَمُدِّنَانِ	...

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مَدَّ	يَمَدُّ	يَمَدَّ	يَمَدِّ	يَمَدِّنْ	يَمَدِّنْ
	f. مَدَّتْ	تَمَدُّ	تَمَدَّ	تَمَدِّ	تَمَدِّنْ	تَمَدِّنْ
	2. m. مَدَّتْ	تَمَدُّ	تَمَدَّ	تَمَدِّ	تَمَدِّنْ	تَمَدِّنْ
2. m.	f. مَدَّتْ	تَمَدِّنْ	تَمَدِّي	تَمَدِّي	تَمَدِّنْ	تَمَدِّنْ
	1. c. مَدَّتْ	أَمَدُّ	أَمَدَّ	أَمَدِّ	أَمَدِّنْ	أَمَدِّنْ
Dual. 3. m.	مَدَّا	يَمَدَّانِ	يَمَدَّا	يَمَدَّا	يَمَدَّانِ	...
	f. مَدَّتَا	تَمَدَّانِ	تَمَدَّا	تَمَدَّا	تَمَدَّانِ	...
	2. c. مَدَّتُمَا	تَمَدَّانِ	تَمَدَّا	تَمَدَّا	تَمَدَّانِ	...
Plur. 3. m.	مَدُّوا	يَمَدُّونَ	يَمَدُّوا	يَمَدُّوا	يَمَدُّنَ	يَمَدُّنَ
	f. مَدُّنَ	يَمَدُّونَ	يَمَدُّونَ	يَمَدُّونَ	يَمَدُّونَ	...
	2. m. مَدَّدْتُمْ	تَمَدُّونَ	تَمَدُّوا	تَمَدُّوا	تَمَدُّنَ	تَمَدُّنَ
2. m.	f. مَدَّدْتُنَّ	تَمَدُّونَ	تَمَدُّونَ	تَمَدُّونَ	تَمَدُّونَ	...
	1. c. مَدَّدْنَا	نَمَدُّ	نَمَدَّ	نَمَدِّ	نَمَدِّنْ	نَمَدِّنْ
<i>Nom. Pat.</i> Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.						

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .			يَمَدُّ or يَمَدِّ	مَدِّ or مَدِّ
3. m.	قَرَّ	يَقِرُّ	يَقِرَّ, يَقِرِّ, or يَقِرِّ	قِرِّ, قِرِّ, or قِرِّ
	مَلَّ { (2. m.) (مَلَّتْ) }	يَمَلُّ	يَمَلِّ, يَمَلِّ, or يَمَلِّ	مَلِّ, مَلِّ, or مَلِّ

A TABLE V. b. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَّ	تَمَادَدَ	انْفَلَّ	إِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدْ	أَمِدِّ	تَمَادِدْ	انْفِلِّ	إِمْتَدِّ	اِسْتَمَدِّ
		or أَمَدَّ			or اِمْتَدَّ	or اِسْتَمَدَّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادَّ		or مُمَتَادَّ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادِدٌ	انْفِلَالٌ	إِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادَّةٌ or مُمَادَّةٌ		or تِمَادُّ			
Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفَلَّ	اُمْتَدَّ	اُسْتَمَدَّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يُنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادَّ		or مُمَتَادَّ			

D The remaining forms present no irregularity ; e.g.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Ag. et Pat.</i>	<i>N. Verbi.</i>
II. Act.	مَدَدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمَدِيدٌ
Pass.	مُدِّدَ	يُمَدِّدُ		مُمَدِّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدِّدٌ	تَمَدُّدٌ
Pass.	تُمَدَّدَ	يَتَمَدَّدُ		مُتَمَدِّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَّرَ	أَثَرَ	أَثَّرَ	تَأَثَّرَ or تَوَأَثَّرَ	
Imperf.	يَأْسِرُ	يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُتَأَثِّرُ	يَتَأَثَّرُ or يَتَوَأَثَّرُ	
Imperat.	اِسِرْ	اِثِرْ	اِثِّرْ	اِثِرْ	اِثِّرْ	تَأَثَّرْ or تَوَأَثَّرْ	B
N. Ag.	أَسِرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَأَثِّرٌ or مُتَوَأَثِّرٌ	
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثُّرٌ	تَأَثُّرٌ or تَوَأَثُّرٌ	
		مُؤَاثَرَةٌ					
Passive Perf.	أُسِرَ	أُثِرَ	أُثِّرَ	أُثِرَ	أُثِّرَ	تُؤَثَّرَ or تُتَوَأَثَّرَ	C
Imperf.	يُوسَرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُتَأَثَّرُ	يَتَأَثَّرُ or يَتَوَأَثَّرُ	
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَأَثَّرٌ or مُتَوَأَثَّرٌ	

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.	
VIII. Act.	اِيتَشَرَ	يَأْتِشُرُ	اِيتَشِرْ	مُؤْتِشِرٌ	اِيتِشَارٌ	D
Pass.	اُؤْتِشِرْ	يُؤْتِشَرُ		مُؤْتِشَرٌ		
X. Act.	اِسْتَأَثَرَ	يَسْتَأْثِرُ	اِسْتَأْثِرْ	مُسْتَأْثِرٌ	اِسْتِئْثَارٌ	
Pass.	اُسْتُؤْثِرْ	يُسْتُؤْثَرُ		مُسْتَأْثَرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	بَوَسَ	لَأَمَّ	لَأَمَّ	أَلَامَ
Imperf.	يَسْأَلُ	يَسَارُ	يَبُوسُ	يَلِئِمُّ	يَلِئِمُّ	يَلِئِمُّ
Imperat.	اسْأَلْ	اسَارْ	ابُوسْ	لِئِمَّ	لِئِمَّ	أَلِئِمَّ
B	اسْلُ	اسِرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلِئِمٌ	مَلِئِمٌ	مَلِئِمٌ
N. Verbi.	سَوَّالٌ	سَوَّرٌ	بَاسٌ	تَلِئِمٌ	مَلِئِمَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لِئِمَ	لِئِمَ	أَلِئِمَ
Imperf.	يُسْأَلُ			يَلِئَمُ	يَلِئَمُ	يَلِئَمُ
C	يُسَلُّ					
N. Pat.	مَسْئُولٌ			مَلِئَمٌ	مَلِئَمٌ	مَلِئَمٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَامَ	اِنْجَاثَ	اِتَّامَ	اِسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَامُ	يَنْجِثُ	يَلْتَمُ	يَسْتَلِمُ	
D	تَلَامْ	تَلَامْ	اِنْجِثْ	اِلْتَمِ	اِسْتَلِمِ	
N. Ag.	مُتَلِمٌ	مُتَلَامٌ	مُنْجِثٌ	مُلْتَمٌ	مُسْتَلِمٌ	
N. Verbi.	تَلَوُّمٌ	تَلَاوَمٌ	اِنْجِثَاتٌ	اِتْتَامٌ	اِسْتِلَامٌ	
Passive Perf.	تُلْتِمَ	تُلُوْتِمَ	اُنْجِثَ	اُلْتِمَ	اُسْتَلِمَ	
Imperf.	يُتَلَامُ	يُتَلَامُ	يُنْجَاثُ	يُلْتَمُ	يُسْتَلَمُ	
N. Pat.	مُتَلَامٌ	مُتَلَامٌ	مُنْجَاثٌ	مُلْتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ.

A

	I.				II.	III.
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَدْنُوُ	يَبْرِئُ	يُبَارِئُ
Imperat.	اِبْرَأْ	اِهْنِئْ	اِخْطِئْ	اَدْنُوْ	بَرِئْ	بَارِئْ
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مُبْرِئٌ	مُبَارِئٌ
N. Verbi.	بَرُءٌ	هَنُءٌ	خَطُءٌ	دَنَاءَةٌ	تَبْرِئَةٌ	مُبَارَةٌ
				تَجْرِئٌ دُنُوَةٌ		
Passive Perf.	بُرِئَ	هُنِئَ	خُطِئَ		بُرِئَ	بُورِئَ
Imperf.	يُبرَأُ	يُهْنَأُ	يُخْطَأُ		يُبرَأُ	يُبَارَأُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مَبْرَأٌ	مُبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	اَبْرَأَ	تَبْرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَبَأَ	اِسْتَبْرَأَ
Imperf.	يُبرِئُ	يَتَبْرَأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperat.	اَبْرِئْ	تَبْرَأْ	تَبَارَأْ	اِنْسَبِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ
N. Ag.	مُبْرِئٌ	مُتَبْرِئٌ	مُتَبَارِئٌ	مُنْسَبِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ
N. Verbi.	اِبْرَاءٌ	تَبْرُوءٌ	تَبَارُوءٌ	اِنْسَبَاءٌ	اِهْتِنَاءٌ	اِسْتِبْرَاءٌ
Passive Perf.	اُبْرِئَ	تُبْرِئَ	تُبُورِئَ	اُنْسَبِئَ	اُهْتَنِئَ	اُسْتَبْرِئَ
Imperf.	يُبرَأُ	يَتَبْرَأُ	يَتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يَسْتَبْرَأُ
N. Pat.	مَبْرَأٌ	مُتَبْرَأٌ	مُتَبَارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبْرَأٌ

B

C

D

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ	يَسَرَ	
	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ	يَيْسِرُ	
	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدُدْ	اَيْسِرْ	
B N. Verbi.	وَعَدُ	وَرِثُ	وَضَعُ	وَجَلُ	وَدُّ	يَسَرُ	
	عَدَةٌ	رِثَّةٌ	ضَعَةٌ				
	وَعِدَ	وَرِثَ	وَضَعَ		وَدَّ	يَسَرَ	
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ				
	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ	يُيَسَرُ	
	مَوْعِدٌ	مَوْرِثٌ	مَوْضِعٌ		مَوْدُودٌ	مَيْسُورٌ	

		IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيْسَرَ	أَتَعَدَّ	أَتَسَرَ	أَسْتَوْعَدَ	أَسْتَيْسَرَ	
	يُوجِبُ	يُوسِرُ	يَتَعَدُّ	يَتَسَرُّ	يَسْتَوْعِدُ	يَسْتَيْسِرُ	
	أَوْجِبْ	أَيْسِرْ	أَتَعَدْ	أَتَسِرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ	
N. Ag.	مَوْجِبٌ	مُوسِرٌ	مَتَّعِدٌ	مَتَّسِرٌ	مَسْتَوْعِدٌ	مَسْتَيْسِرٌ	
D N. Verbi.	إِجَابٌ	إَيْسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ	إِسْتِيسَارٌ	
	أُوجِبَ	أُوسِرَ	أُتَعِدَ	أُتَسِرَ	أُسْتَوْعِدَ	أُسْتُوسِرَ	
	يُوجِبُ	يُوسِرُ	يَتَعَدُّ	يَتَسَرُّ	يَسْتَوْعِدُ	يَسْتُوسِرُ	
Passive Perf.	أُوجِبَ	أُوسِرَ	أُتَعِدَ	أُتَسِرَ	أُسْتَوْعِدَ	أُسْتُوسِرَ	
	يُوجِبُ	يُوسِرُ	يَتَعَدُّ	يَتَسَرُّ	يَسْتَوْعِدُ	يَسْتُوسِرُ	
	مَوْجِبٌ	مُوسِرٌ	مَتَّعِدٌ	مَتَّسِرٌ	مَسْتَوْعِدٌ	مَسْتُوسِرٌ	

TABLE X. VERBUM MEDIÆ RAD. و.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولُنْ
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولُنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولَنَّ	يَقُولُنْ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ

B

C

D

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانِ
			Plur. 2. m.	قُولُوا	قُولَنَّ
			f.	قُلْنَ	قُلْنَ

A

TABLE XI. VERBUM MEDIÆ RAD. ی.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرُنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	B 2. m. سِرْتُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f. سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرُنْ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُنَّ	يَسِيرُنْ
	f. سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُنَّ	تَسِيرُنْ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c. سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرُنْ
D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	سَائِرُ	سِيرْ	Sing. 2. m. سِرْ	سِيرَنَّ	سِيرُنْ	
	f. سَائِرَةٌ		f. سِيرِي	سِيرَنَّ	سِيرُنْ	
			Dual. 2. c. سِيرَا	سِيرَانَّ	...	
			Plur. 2. m. سِيرُوا	سِيرُنَّ	سِيرُنْ	
			f. سِرْنَ	سِرْنَ	...	

TABLE XII. VERBA MEDIÆ RAD. و ET ي.

A

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالُنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالُنْ
2. m.	قُلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالُنْ
f.	قُلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالُنْ
1. c.	قُلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالُنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانَّ	. . .
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	. . .
2. c.	قُلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانَّ	. . .
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالَنَّ	يُقَالُنْ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَنَّ	. . .
2. m.	قُلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالَنَّ	تُقَالُنْ
f.	قُلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَنَّ	. . .
1. c.	قُلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالُنْ

B

C

D

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی

THE DERIVED FORMS.

		IV.	VII.	VIII.	X.
B	Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
	2. s. m.	أَقَلَّتْ	اِنْشَلَتْ	اِقْتَلَتْ	اِسْتَقَمَتْ
	Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
	Imperat.	أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
	N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
	N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
	Passive Perf.	أُقِيلَ	اُنْشِلَ	اُقْتِلَ	اُسْتَقِيمَ
C	Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
	N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

		II.	III.	V.	VI.
D	Active Perf.	سَيَّرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَيَّرَ تَقَوِّلٌ	تَسَايَرَ تَقَاوِلٌ
	Imperf.	يَسِيرُ يَقُولُ	يَسَايِرُ يَقَاوِلُ	يَتَسَيَّرُ يَتَقَوِّلُ	يَتَسَايِرُ يَتَقَاوِلُ
	N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مُسَايِرَةٌ مُقَاوَلَةٌ	تَسْيِيرٌ تَقَوِّلٌ	تَسَايِيرٌ تَقَاوِلٌ
	Passive Perf.	سُيِّرَ قَوْلٌ	سُوِيَ قُوْوِلٌ	تُسَيَّرَ تُقَوِّلٌ	تُسَايَرَ تُقَاوِلٌ

IX. Perf.	اِسْوَدَّ	Imperf.	يَسْوَدُّ	N. Verbi.	اِسْوَدَادٌ
XI.	اِسْوَادٌ		يَسْوَادٌ		اِسْوَيْدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ
2. m.	نَدُوْتُ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ B
f.	نَدُوْتُ	تَنْدِينْ	تَنْدِيْ	تَنْدِيْ	تَنْدِيْ	تَنْدِيْ
1. c.	نَدُوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ	أَنْدُونْ
Dual. 3. m.	نَدَوَا	يَنْدَوَانِ	يَنْدَوَا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوُتُمَا	تَنْدَوَانِ	تَنْدَوَا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْدُونْ	يَنْدُوا	يَنْدُوا	يَنْدُنْ	يَنْدُنْ
f.	نَدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونَانِ	...
2. m.	نَدَوُتُمْ	تَنْدُونْ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوُتُنْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونَانِ	...
1. c.	نَدُونَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ	نَنْدُونْ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادٍ	نَدُوْ	Sing. 2. m.	أَنْدُ	أَنْدُونْ	أَنْدُونْ
f.	نَادِيَّةٌ		f.	أَنْدِيْ	أَنْدِيْ	أَنْدِيْ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنْ	أَنْدُنْ
			f.	أَنْدُونْ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يَرْمَى	يَرْمَ	يَرْمَ	يَرْمِيَنَّ	يَرْمِيَنَّ
	f. رَمَتْ	تَرْمَى	تَرْمَى	تَرْمَ	تَرْمِيَنَّ	تَرْمِيَنَّ
B 2. m.	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمَ	تَرْمِيَنَّ	تَرْمِيَنَّ
	f. رَمَيْتِ	تَرْمِينَ	تَرْمَى	تَرْمَى	تَرْمَنَّ	تَرْمَنَّ
1. c.	رَمَيْتُ	أَرْمَى	أَرْمَى	أَرْمَ	أَرْمِيَنَّ	أَرْمِيَنَّ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنَّ
	f. رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِيْنَانِ	...
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنَّ
	f. رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِيْنَانِ	...
1. c.	رَمَيْنَا	نَرْمَى	نَرْمَى	نَرْمَ	نَرْمِيَنَّ	نَرْمِيَنَّ
<i>N. Ag.</i>		<i>N. Verbi.</i>		<i>Imperative.</i>		
D Sing. m.	رَامِ	رَمَى	Sing. 2. m.	<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
	f. رَامِيَّةُ			إَرْمَ	إَرْمِيَنَّ	إَرْمِيَنَّ
			f.	إَرْمَى	إَرْمَنَّ	إَرْمَنَّ
			Dual. 2. c.	إَرْمِيَا	إَرْمِيَانِ	...
			Plur. 2. m.	إَرْمُوا	إَرْمُنَّ	إَرْمُنَّ
			f.	إَرْمِينَ	إَرْمِيْنَانِ	...

TABLE XVI. VERBA TERTIÆ RAD. و ET ی,
MEDIÆ RAD. KÈSRATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	تَرْضِيَنَّ	تَرْضِيَنَّ
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual. 3. m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضِيَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضِيَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	يَرْضَوْنَ
f.	رَضِينَ	يَرْضَيْنَ	يَرْضِينَ	يَرْضِينَ	يَرْضِيْنَانِ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ
f.	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضِينَ	تَرْضِينَ	تَرْضِيْنَانِ	...
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رَضَا	Sing. 2. m.	اِرْضَ	اِرْضِيَنَّ	اِرْضِيَنَّ
f.	رَاضِيَةٌ	رَضَوَانُ	f.	اِرْضَى	اِرْضِيَنَّ	اِرْضِيَنَّ
			Dual. 2. c.	اِرْضِيَا	اِرْضِيَانِ	...
			Plur. 2. m.	اِرْضَوْا	اِرْضَوْنَ	اِرْضَوْنَ
			f.	اِرْضِينَ	اِرْضِيْنَانِ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. نَدِيَ	يُنَدِي	يُنَدِي	يُنَد	يُنَدِين	يُنَدِين
	f. نَدِيَتْ	تُنَدِي	تُنَدِي	تُنَد	تُنَدِين	تُنَدِين
	2. m. نَدَيْتَ	تُنَدِي	تُنَدِي	تُنَد	تُنَدِين	تُنَدِين
	f. نَدِيتِ	تُنَدِين	تُنَدِي	تُنَدِي	تُنَدِين	تُنَدِين
	1. c. نَدِيتُ	أُنَدِي	أُنَدِي	أُنَد	أُنَدِين	أُنَدِين
C	Dual. 3. m. نَدِيَا	يُنَدِيَانِ	يُنَدِيَا	يُنَدِيَا	يُنَدِيَانِ	...
	f. نَدِيَتَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
	2. c. نَدِيتُمَا	تُنَدِيَانِ	تُنَدِيَا	تُنَدِيَا	تُنَدِيَانِ	...
Plur. 3. m.	نَدَوْا	يُنَدُونَ	يُنَدُوا	يُنَدُوا	يُنَدُونَ	يُنَدُونَ
	f. نَدِينَ	يُنَدِين	يُنَدِين	يُنَدِين	يُنَدِينَانِ	...
D	2. m. نَدِيتُمْ	تُنَدُونَ	تُنَدُوا	تُنَدُوا	تُنَدُونَ	تُنَدُونَ
	f. نَدِيتُنَّ	تُنَدِين	تُنَدِين	تُنَدِين	تُنَدِينَانِ	...
	1. c. نَدِينَا	نُنَدِي	نُنَدِي	نُنَد	نُنَدِين	نُنَدِين

Nom. Pat. Sing. m. مَنُودٌ f. مَنُودَةٌ

مَرْمِيَّةٌ مَرْمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قُضْ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقْضٍ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ
f.	مُقْضِيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ	تَقَاضٍ
		قِضَاءٌ			

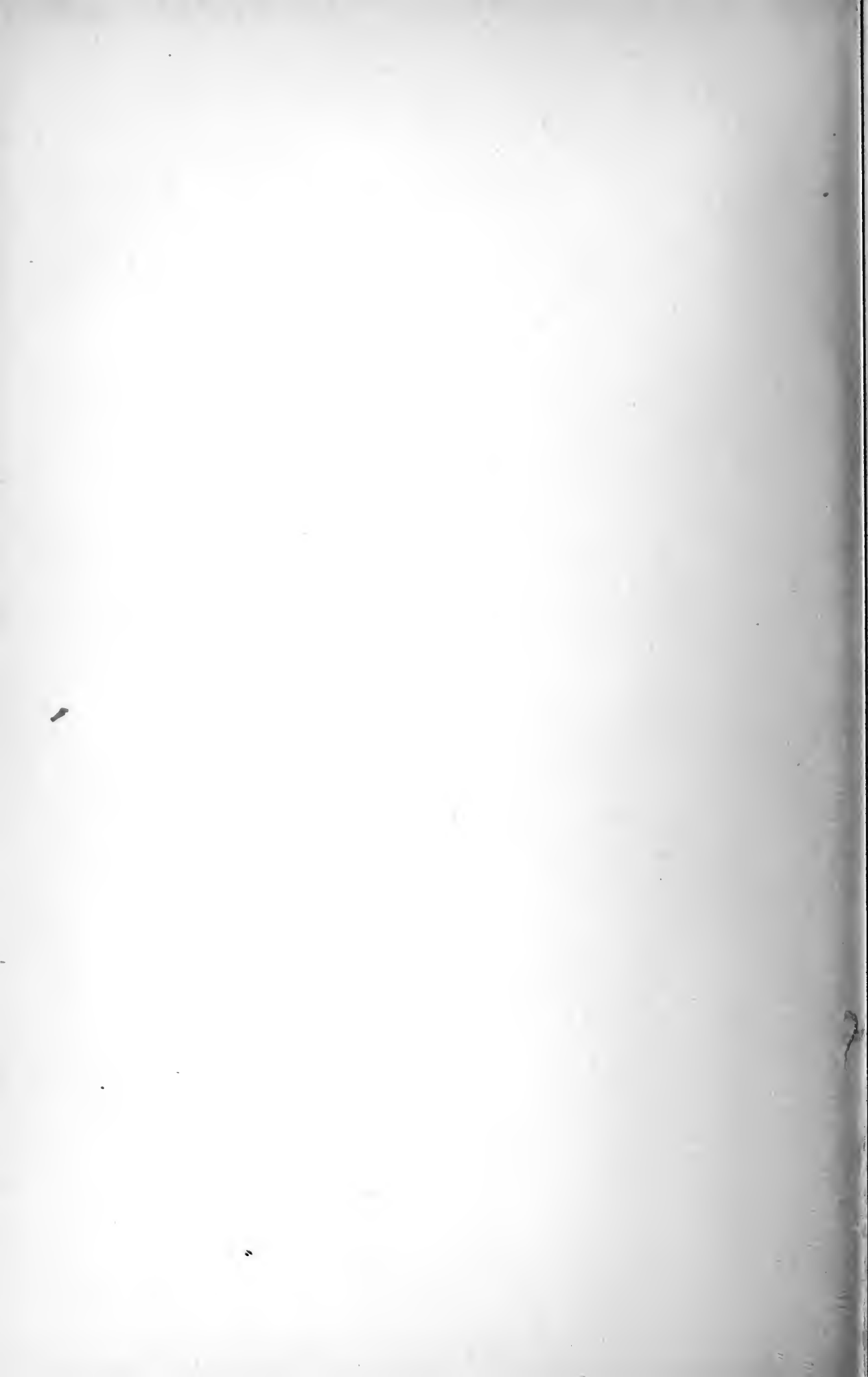
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَاةٌ	مُتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	انْقَضَى	يَنْقُضَى	انْقُضِ	مُنْقُضٍ	انْقِضَاءٌ
Pass.	انْقُضِيَ	يُنْقُضَى		مُنْقُضًى	D
VIII. Act.	اِقْتَضَى	يَقْتَضَى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتُضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اسْتَقْضَى	يَسْتَقْضَى	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	اسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضًى	

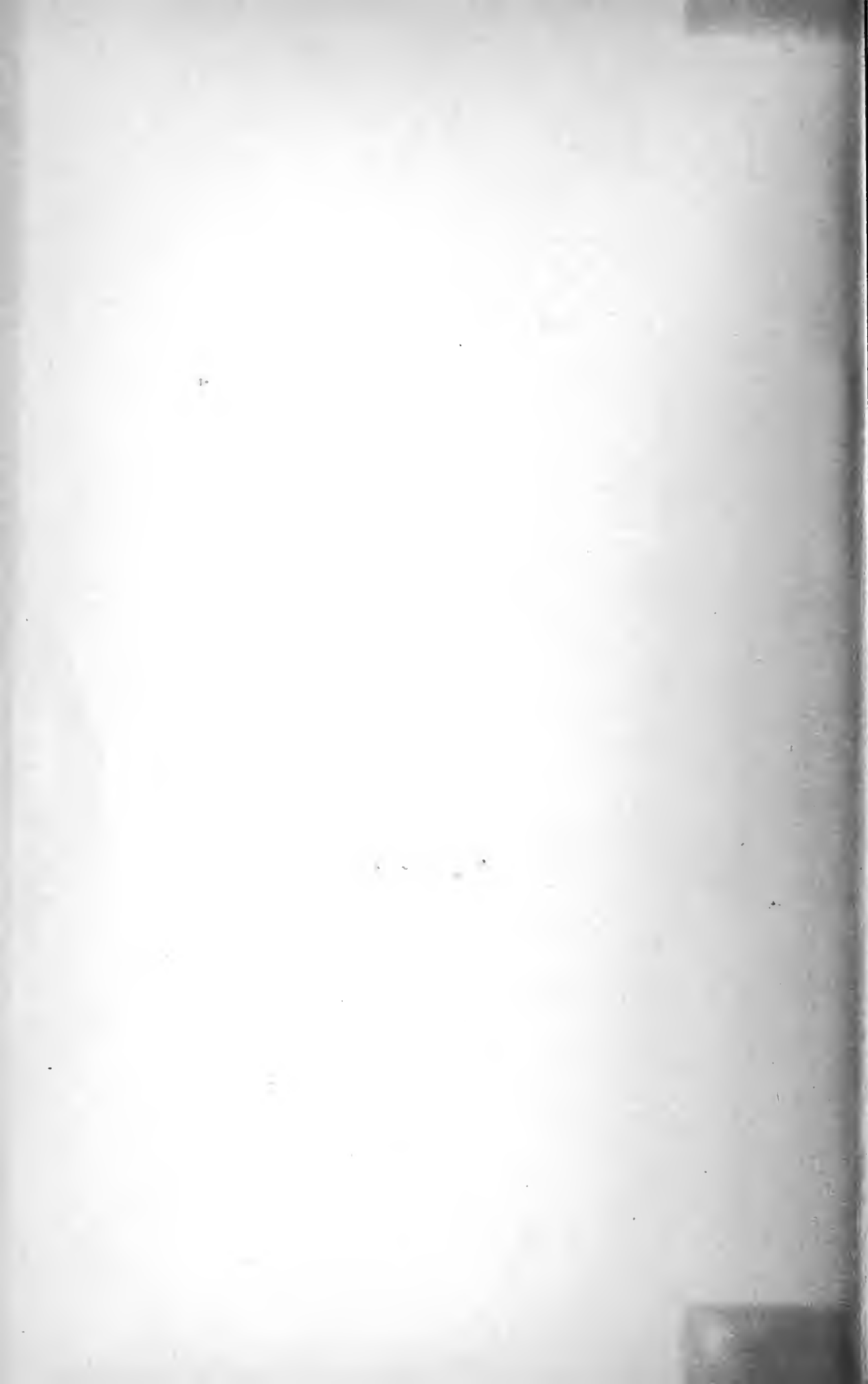
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